

CERTAIN GOD-
LY AND LEAR-
ned treatises

*Written by that worthie Mini-
ster of Chrisme, M. DVDEBY
FENNER; for the behoofe
and edification of al those that
desire to growv and increasc
in true Godlines.*

THE TITLES WHERE
of, are set downe in the
Page following.

EDINBURGH

*Printed by Robert Walde-
graue, Printer to the
Kings Maiestie.*

1592.

Cum Privilegio Regali.



THE CONTENTS OF
this Booke.

- 1 The Order of Household government, described out of the word of God. Fol. 1
- 2 An Interpretation vpon the Lords prayer. Fol. 63
- 3 A briefe Interpretation vpon the Epistle to Philemon. Fol. 71
- 4 A short and plaine Table, orderlie disposing the principles of Religion, out of the first Table of the Law. 81
- 5 A Treatise of the whole doctrine of the Sacraments, plainlie and fully set down, and declared out of the worde of God. Fol. 118
- 6 A short and profitable Treatise, of Lawfull and vnlawfull Recreations, and the right vse, and abuse of those that are lawfull. Fol. 122



TO THE RIGHT HONO.
rable, noble, and potent Lorde,
JAMES, Lord LINDSAY of the
Byres: Grace and Peace in
Christ Iesus.



I T were to bee wished (Right Honourable) that as sinne multiplieth it selfe, so the knowledge and true feare of God, should euerie way be increased among men. For, thereby it would come to passe, by the blessing of God, that fewer should tread the path of destruction, than (alas) doe now. And although it lieth not in man, to stoppe the course, and to damme vpp the streames of iniquitie (for this must be perfourmed by the Lords owne arme, or els all mens indeuours are but vaine) yet it is

THE EPISTLE

the part of all those that feare God, to doe what they may, for the effecting of this work. Wherein, albeit the attempts of the men of God, haue not alwaies the effectes which they desired, yet their labours, both in preaching and writing, haue not bene destitute of their fruite, in measure, greater or smaller, as the Lord thought it meet.

The Lord in this latter age, hath raised up diuers, and excellent men for this purpose, and he hath greatlie magnified his mercies towards vs in this Iland: and vs, in the enioying of his goodnes, if we can make a right vse thereof. But because wee were not worthie of them, therefore he hath manie times, in the midæst of their yeares, yea, and some in the very spring and beginning of their strength, to warne vs, what he is likely to doe with the the rest, if wee be not more thankfull. Amongst the number of those, whome in the Lords great mercies wee inioyed, and lost for our unthankfulnesse, M. DUDLEY FENNER was one, whome the Church of God in this age could haue hardliest spared: he ended his testimonie in this life, being

DEDICATORIE.

under thirtie yeares of age : but yet of that growth in the knowledge of God, that fewe (if euer anie of his yeares) haue left behind them the like monuments of great knowledge and learning, in the true and sound feare of God, as hee hath done. His works both in Latine and English doe beare witnesse hereof. And it is not meet that I should enter into anie farther commendations of him : although, both in regard of the outward fauour of God towards him, as being born an heire of great possessions, & especiallie, in consideration of his spirituall understanding in the wayes of the Lord, his great learning, his conflicts with the aduersaries of God, his constancie, and patient suffering for the trueth : there are manie things that make his name blessed among the Sainctes.

Some Treatises of his, being printed at sundrie times, and now rare to be gotten, I haue gathered together, and presumed to dedicate vnto your Lordshippe : not doubting, but in regard, both of the Authour, (who being a faithfull Minister of Iesus Christ, I know you will esteem, though unknowne vnto you) and especiallie, in
3 *respect*

THE EPISTLE

respecke of the notable handling of the truth, which they containe, you will accept them, as being not unbeseeming your Lordship, that they were published under your name. And if I should say, both in regard of the worke it selfe, and also the Authour, that it were no small honour unto a Christian Noble man, that they come forth under his Patronage, I think I should not speak amisse.

That one treatise of household government, doth so commend the whole worke unto a Christian Maister of a Familie, as who so doth well reade and consider it, must needs thinke, whatsoever hath proceeded out of the same furnace, doth deserue to be highlie accounted of. And happie were it for all families, that they were governed according to the prescription, set downe in this Treatise. Your Lordship, I trust, will make that profite hereof, among the rest hereunto adioyned: namelie, that it will be a confirmation unto you, in that, wherein your familie is alreadie reformed, and a direction for that perfecting of the government thereof, whollie according unto the word. And to this purpose

DEDICATORIE.

pose it is, that I haue dedicated this and the rest
vnto your Honour. Touching my selfe, I will
say no more, but as I desire to shew my selfe pro-
fitable in my vocation, vnto the whole Church
of God in generall: so I would willingly gratifie
your Honour in particular. And so accepte
this, as a testimony of my good wil towards your
Lordship, whome I vnderstand (and knowe in
some measure) to beare no small affection and
good wil vnto the trueth, and all those that pro-
fesse the same. Thus I commend you to God, &
to the worde of his grace, that is able to builde
you vp further, and giue you an inheritance a-
mong them which are sanctified. Edinburgh
the 24. of December. 1591.

Your H. to commande
in the Lord,

R. W.

DICTIONARY

THE FIRST VOLUME

OF THE ENGLISH LANGUAGE

AS IT IS USED IN GREAT BRITAIN

AND IRELAND

IN THE YEAR 1755

BY SAMUEL JOHNSON

ESQ.

LONDON

PRINTED BY A. MILLAR, IN ST. PAUL'S CHURCH-YARD

1755

IN TWO VOLUMES

THE SECOND VOLUME

OF THE ENGLISH LANGUAGE

AS IT IS USED IN GREAT BRITAIN

AND IRELAND

IN THE YEAR 1755

BY SAMUEL JOHNSON

ESQ.

LONDON

PRINTED BY A. MILLAR, IN ST. PAUL'S CHURCH-YARD

1755

IN TWO VOLUMES

THE SECOND VOLUME

OF THE ENGLISH LANGUAGE

AS IT IS USED IN GREAT BRITAIN

AND IRELAND

IN THE YEAR 1755

BY SAMUEL JOHNSON

ESQ.

LONDON



THE ORDER OF HOVS.

holde, methodicallie described out of
the word of God, with the contrarie a-
buses found in the world.



TH E order of an household
called *œconomia*, it is an or-
der for the governmēt of
an household according to
the word of God. 1. Tim.
4. Which governeth his house
well and excellently. Psal. 10. 1. I will walke in
the perfect way, in the uprightnes of my soule in
the midst of mine house. Which declareth,
there is a perfect way which commeth from
God onely, as all perfection doth; wherein
is required the vprightnes of ones soule, &
whereof he setteth downe some part after-
ward. Prou. 24, 3. 4. By wisdom the house is
built, and established by understanding, and by
knowledge, the roomes shalbe filled with all preci-
ous and plesant substance.

Nowe the wisdom meant in this book
is, that which is allowed of Gods worde: e-
specially

speciallie when he joyned such blessing vnto it.

The household order hath 2. parts

The first, of those which concerne the governours of the familie.

The secōd, of those which are gouerned in the same.

[1. Tim. 5. 8. *If one care not for his owne, especially those of his house:*] which sheweth an especiall rule of mutual duetie betwen these two. Also the wisdom of the holie Ghost, in setting down mutuall dueties vnto them [Prou. 3 1. Ephe. 6. 2. Honor thy father & thy Mother, which is the first commandement, with promise. 3 That it may be well with thee, and that thou maiest liue long on earth. 4. And ye Fathers, provoke not your children to wrath, but bring them vp in instruction and information of the lord. 5 Servants, be obedient vnto them that are your maisters according to the flesh, with feare and humbling, in singlenes of your hearts, as vnto Christ. 6 Not with service to the eie, as men pleasers, but as the servants of Christ, doing the wil of God from the heart. Colos. 4. 20. 21. 22. 23. 24.]

Those which governe the familie, are those superiors who haue authoritie in the same. Their generall and common duetie is, to order their house according to the former

former rule. Yet one may (being vrged by the great care of a Magistracie, or for such like) haue a steward, that is, one to governe his hould, according to the rules he prescribeth. Contrarie to this, is the common and whole casting off of this care, vnlesse in worldly matters. The first part of this rule is prooved by these places. [I will haue the yonger woman to marie, and govern their hould. 1. Tim. 5. If one rule not his hould wel, how shal he care for the Church, 1. Tim. 3. 5. The exāple of David, Psal. 101. 4. 1. Salomons mother. Pro. 31. 1. 2. 3. &c]

The second part of this rule, is prooved by the example of Abraham, who had his elder servant in his house, who was over all that he had, and to whome hee committed the waightie dutie of providing a wife for his sonne. [Genes. 24. 2. Then Abraham spake vnto the elder seruaunt of his hould, which was over all that he had, saying: Put now thy hand vnder my thigh. 3 that I may binde thee with an othe, by the Lord God of heaven, & God of the earth, that thou wilt not take a wife vnto my son of the daughters of the Cananits, amongst whom I dwell. 4. But that thou wilt goe vnto my countrie, & vnto my kindred, and take a wife for my sonne Isaac.] So Ioseph in Putiphars house.

This government must bee perfourmed with all comelinesse fit for the houshold, which is, that agreable fitnesse or cōuenience, which woorthily becommeth the diversitie of persons in the familie; as Superiors, inferiors, equals: of sexe, male, female: of age, childhood, youth, ripe age, old years: of matters, as some concerning God, some man: of time, the day, the night. For all these haue not one and the same rule of decencie: therefore the Apostle saith: [Which ruleth his house, which kepeth his children in subjection, with all comelines, 1. Tim. 3. 4.] Nowe as there is comelinesse peculiar to the subjection of Children, so of seruautes: And as there is comelinesse for subjection, so for equalitie: and as for behavior of those of the house, so to those not of the house, & so likewise in all other the former respects, as shal appeare by the shining light or eie of this general rule in everie part of housholde government.

Of the duties of ordering the household, by the chiefe of the same. There are two sorts: The first, regardeth those in the household. The other, strangers or guests, coming into the same.

[1. Tim. 5. 10. If she haue brought vp her children wel: If she haue bin giuen to hospitalitie. Iob. 31. 31. If the men of my tent haue

haue not saide : O that some woulde giue vs of this flesh, wee are not satisfied, because the straunger did not lodge abroad; I opened my doores to the waifairing man.] So he caused his seruants to giue place to strangers, which sheweth this diuersitie of duties.

Now both of these } Christian holines.

are in regard of } The things of this life.

[Pro. 31. 15. She openeth her mouth in wisdom, and the doctrine of mercy is on her tongue. And rising while it is yet night, she giveth meat to her house, & a taske to her maides. And Exod. 18. 5. And Iethro the father in law of Mosche, comming with his children, and with his wife vnto Mosche, into that desert where hee had placed his tents; to wit, to the mount of God. 6. He said vnto Mosche: I thy father in lawe Iethro, do come vnto thee: also thy wife and her two sonnes with her. 7 Then Mosche went forth to meet his father in law, and bowing himselfe, hee kissed him, and they asked one another of his welfare: afterward, they went into his Tent. 8 Where Mosche declaring vnto his father in lawe, whatsoever things the Lord had done vnto Pharaoh and the Egyptians for Israel: & al the troubles which had happened vn-

to them in that way, from whence the Lord had delivered them. 9 Iethro rejoiced for all those benefits which the Lord had done vnto Israel, because he had delivered them out of the hands of the Egyptians. 10 And Iethro said: Blessed be the Lord God, which hath delivered you out of the hands of the Egyptians, and out of the hands of Pharaoh: Which hath delivered his people from vnder the hands of the Egyptians. 11 Now I know that the Lorde is greater than all goddes: for in that thing wherein they wer proud, he is aboue the. 12 Therefore Iethro the father in law of Mosche, tooke and offered sacrifices, and a burnt offering vnto God, and Aaron and all the Elders of Israel, came to eat meat with Iethro, Mosche his father in lawe before God. 13 And it came to passe the next day, Mosche sitting to judge the people, when as the people stood about Mosche from the morning of that day vnto the evening. 14 That the Father in law of Mosche beheld all that he did vnto the people, and said: What is this that thou doest vnto this people? Why sittest thou alone, and al the people stand before thee, from the morning vnto the evening? 15 Then Mosche said vnto his father in law: Because this people come vnto me to aske counsell at God. 16 When
there

there is any busines between the, everie one commeth vnto mee, that I may judge betweene both, and I make knowne the Statutes of God and his lawes. 17 But Iethro his father in law said: the thing is not good which thou doest. 18 Thou wilt altogether faint, both thou, and the people that is with thee, for this thing is too heauie for thee, thou canst not performe it alone.]

And this ariseth from a double respect: the commoditie they receiue, and the dutie they owe to the cōmon state wherein they are: that as they haue of their children, servants, guests, not onelie bodilie service and friendship, but that which is of conscience, and commeth from their faith and religion, and their praier, and the blessing in them, Math. 10. 41. so they must giue them this double recompence.

Also to the common state, they are bound by covenant, not onely as much as in them lieth, by their household government, to further the peace and tranquillity of the common wealth, but also of religion & true holinesse. 2. King. 11. 17. Contrarie to this is, their best care, to be most exquisit in the latter, and altogether negligent in the former, which is the chiefest: So that their administration of household matters, is altogether civill, not religious.

For

For the familie, the dutie which regardeth them is, to keepe them in subjection, for the performance of al duties of holines and religion, and for the diligent performance of those woorks and labors, which are fit for everie one.

[1. Tim. 3. 4. Which may governe well his house, which may keepe his children in subjection, with all honestie. 1. Tim. 3. If any be vnblameable, the husbände of one wife, having faithfull children, which are not slandered of riot, either stubborne. Psal. 101. 1. I will sing mercie & judgment vnto thee ô Lord, will I sing. 2 I wil mark (in an vpright way) when thou shalt come vnto me, I wil cōtinuallie walk in the soundnesse of my mind, in the midst of mine house. 3 I will not set before mine eies a wicked thing: I haue hated the workes of them that decline, it shall not cleaue vnto me. 4 A froward minde shal depart from me: I will not acknowledge evill. 5 The tongue that prīvie hurteth his neighbour I will cut out: him that is proud in his eies, and swelling in his mind, I shal not be able to suffer. 6 Mine eies shall waite vpon the faithfull of the land, that they may abide with me: He that walketh in the sound way, shall minister vnto me. 8 The deceitfull man shall not dwell within mine house; he

he that telleth lies, shall not be established before mine eyes.]

Now for the performance of this general duetie, two sorts are required:

which } Such as wher they most cōmonly
 are, } go before them & direct them.
 } Such as they must performe vnto
 } them.

[Gen. 35. 2. Wherfore Iacob gaue commandement vnto his familie; & to all that were with him: Put away the goddes of the people, which are amongst you, & cleanse your selues, changing your garmēts. 3 Afterward arising let vs ascend to Bethel, that there I may make an Altar to that strong God, which heard me in the day of my distresse, and was present with me in the way wherein I went. 4 Which when they had given vnto Iacob all the gods of the strange people which were in their hands, and the earings which were in their eares: Iacob hid them vnder that Oke which is beside Shechem.

Where we see, that Iacob doth both instruct them what to doe, and in the dooing of these things directeth them.

Such as wherein they must only goe before them and direct them, are those which only ought to be done jointlie of the whol familie, and then the superiours must bee there

there, the chiefe directors of them: otherwise, when they are absent, they must cause them to be done, as in prayer before and after their labor, in thanksgiving, before & after meate. [Iam. 5. 13. Is any amongst you sick in mind? Let him pray. Is any man cheerefull? Let him sing. Psal. 127. Vnlesse the Lord build the house, their labour is but lost that builde it: Vnlesse the Lorde keep the citie, the keeper is diligent in vain. 2. Let them bee in vaine vnto you, which rise betimes, which sit down slowlie, which are fed with the meat of sorrowes, so he giueth sleepe to his beloved. Psal. 55. 18. In the evening and morning, and at noon dayes, will I meditate and make a noise, vntill he hath heard my voice. 1. Tim. 4. 4 For whatsoever God hath created is good, neither is anie thing to be refused, if it bee taken with thanksgiving. Luke. 22. 17. And he tooke the cup, and when hee had given thanks, he said, take this, and deuide it amongst you. So Abrahams seruant saide, Gen. 24. 12. O Lord God of my maister Abraham, cause I beseech thee, that it com vnto me this day, and exercise this goodnesse towards my maister Abraham. 48 And I bowed downe and worshipped the Lord, & blessed the Lorde God of my maister Abraham, because he had brought me
by

by the right way, to take my maisters brothers daughter for his sonne.] And vpon any great judgment on the familie, Church or common wealth, to direct them in fastings and praiers, with readings, meditations, and vse of the woord, as may serue to giue especiall cause of humbling, and especial cause fit of cōfort for that work. [Hest.

4.16. Goe gather together all the Iewes which are at Susan, and fast for me, & neither eat nor drinke those three daies, night nor day: I likewise and my maides wil fast: so at length, I will goe in to the King, which is not according to the commandement: and when I shall perish, I will perish. Nehe.

I. 4. And it came to passe, when I hearde these wordes, I sate downe and wept, and mourned certaine daies, in which I fasted and prayed before the God of heaven. 5.

And I said: I beseech thee, ô Lord God of heaven, most strong God, greatest, & chiefly to be feared: Keeping covenant & mercie, to them that loue him and keepe his cōmandemēts. 6. Let thine eare be attētiue, & thine eies be open, to harkē to the praier of thy seruaunt, which I pray before thee at this time, day & night, for the Israelites thy servants: & I confesse the sins of the Israelites, wherwith we haue sinned against thee: I also, & the house of my fathers, &c.]

For

For as it is their duety, in their own private fast to doe this by themselves, so to direct others in the same; when they doe it with them. Contrarie to this, is the vnchristian prophaneesse in such cases: Also the vnchristian shamfastnes of some, and common negligence in others in these duties.

Such as they must perform } Instruction.
vnto them, are duties of } Reforming.

[Pro. 13. 24. He which keepeth back his rod, hateth his sonne, but he which loveth him, doth giue him instructions betimes. Pro. 15. 32. He which withdraweth himselfe from instruction, dispiseth his soule: but he that hearkeneth vnto rebuke, possesseth his soule.]

The dueties of instruction are, that by a familiar & most plaine maner of teaching, they may growe in the knowledge of that truth which is according to godlines. [Gē. 18. 19. When as I haue knowne him, shuld I not reveale it for this cause, that hee may command his children and household after him, that they may keepe the way of the Lord, by exercising righteousness & judgment, and that the Lord may performe vnto Abraham, that which he hath promised vnto him. Genes. 14. 14. When Abraham had heard that his kinsman was taken

ken, hee armed his men, instructed 318.
and followed them vnto Dan. Deut. 20.]

Continuall daily instruction.
They are for } That which respecteth the
 } publike ministerie.

Exod. 12. 25. 26. Let it be therefore,
when ye shal come into the land which the
Lord shall giue vnto you, as he hath said, &
shall obserue this worship. Let it be (I say)
when your children ask you: what signifi-
eth this worship vnto you? that ye say it is
the Sacrifice, the passeover of the Lord, who
passing by the houses of the children of Is-
rael in Egypt, when he slew the Egyptians,
he deliuered our families. Exod. 13. 14.
And let it be when thy sonne shall ask thee
hereafter, saying, what meaneth this? that
thou say vnto him, with a strong hand hath
the Lord brought vs out of Egypt, out of
the house of seruants. For it came to passe
whē Pharaο shewed himself cruel in letting
vs go, that the Lord slewe every first borne
of men, vnto the first borne of beasts. Ther-
fore I kill vnto the Lorde, the males of all
that open the womb: but every first borne
of my children I redeeme]

Duties for dai- } Instruction out of the
ly instruction, are } Scriptures.
 } Instruction drawn frō
 } Gods workes

Psal.

[Psalm. 87. 1. Receiue with your eares (my people) my doctrine, incline your eare vnto the words of my mouth. 2. I will open my mouth in a parable, I wil powre foorth hid things, which *haue bene of olde tyme.* 3. which wee haue heard and knowne, as our Elders haue told vnto vs. 4. wee will not hide it from their children, the after generation. 5. being about to declare the praises of the Lord, his might, and his wonders which he hath done. For he hath set a testimonie in Iacob, and put a lawe in Israel: which he commanded our Elders to make knowne to their Children. 6. That the after generation, the sonnes which should be borne, rising vppe, might declare it to their sonnes. 7. And they may sette their hope on God, nor might forget the woorkes of the strong God: but keepe his commandments. 8. Nor that they bee not as their elders, a stubborn and rebellious generation: a generation which hath not prepared their minde, and whose spirit was not constant towards the strong God.

Instruction out of the scripture, is by the dailie reading of the same with them, both to make them acquainted with the course of them, so that they may marke the same for their better profiting, by the allegations of the publike ministry, also to refer

fer those things which are plaine and easie, or which they haue learned from the publike ministerie, vnto such plaine instruction as they instructed, may vnderstand & know how to bring it in vse. [2. Tim. 3. 15. *Thou hast knowne the Scriptures from a childe*] which can not be spoken of a thorow knowledge, no not such as belongeth to the olde men, who should bee sound in faith: much lesse such as belongeth to a minister: but such as this, in being made acquainted with it, and caused to marke as he was able, the courte of it, and to learne for vse and practise, such as his parents were able to note vnto him, and he fit to receiue by dailie practise [Deu. 6. 6. And let these words which I command thee this day, be in thy heart. 7 And put them pearcinglie into thy children, and speake of them, when thou sittest in thine house, when thou walkest by any way, when thou liest down, and when thou risest vp. 8 Also, bind the for a signe vpon thine hand, & let them be for frontlets between thine eies. 9 Brieflie, write them on the postes of thine house, & on thy gates.]

Contrarie to this is, first, that they are vtterly negligent & ignorāt how they shuld doe this: Then, that some presume aboue this rule, and goe beyond their calling: & especiallie that their housholde is not trained

ned by this meanes, nor made fit for the publike ministerie, & to amend their liues by such Christian exercises.

Instruction drawen from Gods works is, by applying the works of God, past or present, to mooue them the better to confidence, and trust in God, by workes of his mercie: to feare to offend God: by workes of his justice, and so to sowe the verie seed of true religion and good conscience in them. [Gen. 18. 19. When as I haue knowen him, shoulde I not reueale it? For this cause, that he may commaund his children & household after him, that they keepe the way of the Lord, by exercising justice & judgment, that the Lord may performe vnto Abraham, that which he hath promised vnto him.]

The dutie which respecteth the publike ministerie, is

Double, { First, concerning the obeying of it.

{ The secōd cōcerning the vse of it

First concernig the obeying of it, they must (if it be possible) in their place & calling, adjoyn them to a set ministerie, if not, to bestow at least the Sabbath daies, yea, other also, in seeking to the ministers and prophets of God, to hear the word of God. This is manifest, first: *Because we must firste*
seek

seek the kingdom of God, wherof this is a part, [Esa 32.1. Beholde, a king shall rule iustlie, and excellent ones shal govern according to the rule: the eies of them who see shall not wink, but the eares of them who hear, shal hearken: the mind of the hastie shall vnderstand knowledge, and the tongue of the stuttrer, shall readilie speake shining thinges. When Saviors, to wit, ministers of the doctrin of salvation, shall ascende in the mountaine of the Lord, to judge the mountain of Esau, the kingdome shall bee to the Lorde. Hobad. 21. Divers administrations, but one Lord. 1. Cor. 12. Wee are the Embassadors of Christ, to beseech you to be reconciled. 2. Cor. 5. Secondly, it is the ordinarie meanes to beget and nourish faith in vs. How can they beleue, except they hear: how can they heare, without a Preacher: how can hee preach without he bee sent? Rom. 10. He hath given Pastors & Doctors, for the gathering together of the church the worke of the ministerie, and building them vp to a perfect age in Christ, that they be not as children wavering, and caried about with euerie wind of doctrine. Ephe. 4. Attend to reading, exhortation and doctrine; in these continue, in these things bee, for in so dooing, thou shalt saue thy selfe and others. 1. Tim. 4.]

Secondly, because it is the greatest blessing to haue it, and the greatest plague to want it. Iere. 23. having threatned them that they feed not the people, he saith after, [I will gather the rest

of my sheepe out of all the land whither I had driven them, and I will bring them backe vnto their sheepecots, where they shall multiplie and increase, and I wil set over them Pastors, which shall feed them: so that they shal feare no more nor shall be wāting, saith the Lord. Ier. 3. I will bring you to Sion, where I wil giue you Pastors after my hart, who shal feed you with knowledg and vnderstanding. God will giue you indeed the bread of affliction & water of oppression, but none of my teachers shall, bee shut vp anie more in a corner, but thy cies shall see thy teachers, and thy eares shall heare a voice behinde vs, saying, Here is the way, walk in it. Esa. 30. 20. A famine of breade, nor a thirst of water, but hearing the word of the Lord, &c. Mat. 8. But when he saw the multitude, he had compassion on them, because they were dispersed and scattered abroad as sheep having no Shepherd; Then he said, Surely the harvest is great, but the labourers few, &c.] Which sheweth howe miserable they are which want this benefite: It alloweth also this dutie of seeking. 2. King. 4. 22. *And he said, wherefore wilt thou goe to him (meaning the Prophet) to day? It is neither newe Moone nor Sabbath day.* Which sheweth, that in the scarcitie of the preaching ministerie, they went on those dayes to the Prophetes to heare the word of God. The second dutie is, to cause them to doe that which is commanded them in the third Commandement to that purpose, Which

Which, although it be not proper to this place yet for the simpler sort, it is thus set downe. First, to prepare themselves to the preaching of the worde, by consideration of Gods ordinance and promise, and their corruption: so that laying aside al superfluitie of evil, that they may with all meeknesse receiue the word. Iam.

1. 17. Luk. 8. 8. *Take heed therefore howe ye heare: for whosoever hath, it shall be given vnto him, and who so hath not, even that which he seemeth to haue, shal be taken from him:* And for the Sacramentes, to consider Gods institution, their ministerie, his mercie in Christ, their faith, their repentance and their wants: and so seeking the assurance of grace, of reconciliation and comfort, to com vnto the table of the Lord. [1. Cor. 11. 28. But let everie one prooue himselfe, and so let him eate of that bread, and drinke of that cup. Esa. 1. 16. Wash your selues, purifie your selues, put away the wickednesse of your actions, and cease to doe evill before mine eies. Esa. 66. 2. But vppon him doe I looke that is poore and contrite in spirite, and trembleth at my words. Mat. 5. 23. Therefore if thou hast brought thy gift to the altar, and there remembreth that thy brother hath ought against thee. 24 Leave there thy gift before the altar, & go thy waies: First, bee reconciled to thy brother, and then come and offer thy gift.]

Secondly, in the workes themselves, with reverence & vnderstanding to heare and receiue

the word, to be touched according to the matter, and with joy and assurance of fayth receiue solace and increase of grace, by the right vse of the Sacraments; and after, to cal to minde and try by the Scripture thinges delivered, and so hold fast the good, & to applie the comfort of the sacraments vnto al temptations afterward. [Psal. 78. 2. Heare my doctrine, O my people, incline thine eare to the wordes of my mouth. Nehem. 8. 10. After Nehemiah (to witte, the Kinges Embassadour) and Ezra the Priest and Scribe, and the Levits teaching the people, said vnto al the people. This is the day sanctified vnto the Lord your God : mourne not, neither weepe: (for all the people wept when they hard the words of the Law) 1. Thess. 1. 5. Because our Gospel abode with you, not in speach only, but also in power : both in the holy Ghost, as also with much sure persuation, as ye haue knowne what maner of men we haue bin amongst you for your sakes. Math. 26. And when they had song a Psalme, they went out into the mount Olivet. 1. Thess. 5. 20. Quench not the Spirit: Set not light by preaching: Trie al things: Hold fast that which is good.]

For obedience of life, it behooveth them to teach them, call on them, and see them do this which they learn, that the publike ministerie, & private vse of the word be not contemned, neglected, vnprofitable vnto them, and so God provoked, not onely against their familie, but also
the

the Church of which they are. Cōtrarie to this, is, that men both themselves and their families goe to the publike ministerie, as to a common matter, let it fall after to the ground, without any looking into the certaintie of doctrine, the power & practise of it; and some with the ministerie of the the word become worse, both they and their housholdes, than those which neuer heard it. [Exod. 13. 1. And declare vnto thy son in that day, saying: For this hath the Lorde done these thinges vnto me, when I went out of Ægypt. 9 So shal it bee vnto thee for a signe vpon thine hand, & for a monument betweene thine eies, that the doctrine of the Lord may be in thy mouth: to wit, that the Lord with a strōg hand brought thee out of Ægypt.] Which with the rest of the law sheweth, that at those times this must be done, and that so throughlie, that this worke by this meanes, may bee a liuelie signe, and the doctrine be so vnderstood, that it may more fruitfullie and liuelie be communicated by conference one to another. Also [Aēt. 10. 24. And the other day after, they entred into Cæsarea. And Cornelius waited for them, having gathered together his kinsmen and speciall friendes. Nehem. 8. 13. And all the people came to eate and drinke, and to sende portions, and to make great joy, because they vnderstood those words which they had made knowne vnto the. 1. King. 13. 31. And it came to passe, after they had buried him; that he gaue

commandement vnto his sonnes, saying, When I shall be dead, burie me likewise in the sepulchre, in the which that man of God is buried: place my bones besides his bones. 33. For surely the things which he hath foreshewed by the worde of the Lord, against the altar which is at Bethel, & against all the high places which are in the Cities of Schomron, shall come to passe. Job. 1. 5 After it came to passe, when they had finished the daies of the banquet, that Iob sent and sanctified them, and rising early, he offered a sacrifice according to the number of them al. For Iob said, Peradventure my sonnes haue sinned, or cursed God in their heart. So Iob did every of those daies.] Which sheweth, he called on them to do their duties, in sanctifying them selues and their families, and preparing them according to the manner prescribed.

The duties in reforming, are those duties wherby they must labor to reform everie thing amisse, which is espied, for Gods glorie & their good, and least it creepe further. Contrarie to this is, that many corruptions are not accounted of, that they are winked at.

[Job. 1. 5 Psal. 101. 3. 4. 5. I will not set before mine eyes a wicked thing, I hate the works of those that decline, it shal not cleave vnto me. A froward mind shal depart from me: I wil not acknowledge evill. That tongue that privilie hurteth his neighbor, I will cut out: Him that is proude in look, & swelling in mind I cannot suffer.

suffer] The rule of this must be the meaning of the the ten commandments, which because it is necessarie for the simple, though not so proper for this place, it is brieflie set downe. They shal suffer none in their house vnrefourmed: which ^a either in judgmēt is known ^a Phil. 1. 9. 30 to erre from the truth of the worde Col. 1. 10. 11. of God, or in maners, from the pra- b Command. 1. ctise of the same: But if any ^b delight Ierem. 9. 24. in the ignorāce of god, be careles to c Deut. 6. 4. 5. 13. 13. Heb. 12. 28. Gen. 17. 1. approue himselfe as one that ^c whol- d Command. 2. ly depēdeth on him, loveth him, fea- Deut. 12. 31. 33. reth him, reverenceth him, laboreth Esa. 29. 13. 14. to approue al his waies before him: Math. 15. Col. 2. 23. Psal. 119. ^d If any be given to idolatric, super- Psal. 26. 8. stition, &c. and careth not in everie Aet. 2. 43. part of the worship of God, to fol- e Iohn. 4. 22. low his revealed wil: or if in any the 2. King 18. 4. partes commanded, he appear neg- Aet. 10. 26. ligent and cold. ^e Or to put them to Aet. 14. 13. any other vse than is commanded, Exod. 33. 24. or be given to images, superstitious Roman. 1. 23. monuments, customes, occasions, or Hof. 2. 27. such like. If any dishonor the name Esa. 30. 22. of God, either ^f in the vnreverent v- f Command. 3. sing, or abusing, or perverting, and Math. 5. 34. not vsing with that preparation be- Lam. 5. 13. fore, feeling at the present time, & g Aet. 9. 15. fruite after which is prescribed, his h Genes. 4. 26. titles, ^g Word, ^h Sacraments, ⁱ works, Mal. 1. 11. 12. [prop.] 2. Chron. 14. 2. Ecclesi. 5. 2. Gen. 24. 5. Luk. 8. 18. Eccl. 5. 1. 1. Cor. 11. 18. [Feeling] 2. Chron. 24. 22. Ier. 4. 2. 1. Thes. 2. 13 Neh. 8. 10. 1. Psal. 51. 9.

And if any ^k prophane his Sabbath, by vain pastimes, going to plaies, or^l giue not him self to the exercises appointed on that day, out of the word: ^m If any neglect especial duties towards their equals, ⁿsuperior or inferior in years, gifts, authority, as maisters, parents, ministers, seruants, childre or people. If any declare not a cōsciēce to fly ^oevil, anger, malice, contention, quarelling, fighting, or any hurting of the person of a man, either in soule or body: not being carefull to succour the same according to his calling: ^pIf any be found vnchast, in body, words, countenance or gesture: vntemperat in diet, in apparel dissolute, not caring to maintaine the contrary holines in himself and others: ^qIf any care not for the goodes of another man, but by falshood, flatterie, oppression, &c. diminish the same. ^rIf he be negligent in increasing of his own, by honest & lawful means: if he mispend it at cardes, dice, gaming, &c. ^sIf any care not to maintaine the good name of others, but bee giue vnto vnnesessarie blasing of other mens infirmities, by lying, slandering, backbiting, tainting, &c. ^tIf any shewe himself careles to restrain the motiōs, & intisements vnto sin, & the lusts of the same: The they shall vse the means following to redresse them.

The

The duties which are to be applied to this rule, are these :

{	Those which they must do by themselves.
	Those which they must procure to be done by others.

[Iam. 5. 15. *And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sinnes, they shall be forgiven him:*] As this must be done for him in sicknes, so in health: & as in this, so in any other of the like nature.

The duties they must do by themselves, must haue two properties:

{	They must bee done with wisdom, fit for those duties.
	Patience fit.

Wisdom is, that the causes may be thoroughly sifted, & soundly reprobued out of the worde of God. According vnto this wisdom also, vntill a fitter occasion, this dutie may bee lette passe, and with keeping the authoritie of the chiefe of the familie, bee winked at for a time. [Eccles. 7. 21. *Applie not thy minde to all the wordes that are spoken, seeing thou oughtest not to heir thy seruaut cursing thee.* 22. *For also, many times thy minde is priue that thou hast cursed others.* Prou. 20. 21. *Hee which bringeth vp his seruants delicatlie, shall in the end be deprived of his Children.*]

Patience fit for it is, with keeping the authoritie of the chiefe of the familie, to heare what can be alledged, and by equitie also, to allowe or disallowe the same. Contrary to which is, **hasti-**

hastines without discretion, & making the matter plaine, that the conscience may be touched for the fault. Also pride not to heare any excuse or defence deliuered in ductie, submission and obedience of child or seruaunt. Finallie bitterness, which may provoke wrath rather then cause amendement [Collos. 3. 21. Fathers, provoke not your children to wrath, least they bee discouraged. Iob. 31. 13. If I contemned the cause of my seruaunt or mine handmaid when they pleaded with me. 14. For what shoulde I doe, if the strong God should rise? or if he shuld visite, what should I answere him? Nomb. 22. 26 After the Angell of the Lord went forward, & stooode in a narrowe place, where there was no place to decline, either to the right hand or to the left. 27. And when the Asse seeing the Angel of the Lord God, lay downe vnder Baalam, Balaam being kindled with wrath, smote the Asse with his staffe. 28. And the Lorde opened the mouth of the Asse, which said vnto Baalam: what haue I done vnto thee, that thou hast smitten me nowe three times? Baalam said vnto the Asse, because thou hast mocked me. I would there were a sworde in my hand, for euen nowe would I kill thee. Ephe. 6. And ye maisters do the same things towards them, letting passe threatnings: knowing also that your maister is in heauen, neither that there is respect of persons with him.]

And these are the properties of those duties.

The

The diuers sortes are, { Rebuke.
 { Correction.

[Prou. 22. 15. The foolishnes which is bound vnto the hart of a Childe, the rodde of instruction will remoue farre from him. Prou. 23. 13. Withdraw not correction from thy son, when as thou shalt strike him with the rodde, he shall not die thereof. 14. Strike him with the rod, and thou shalt deliuer his soul from the graue. Prou. 20. 30. Horscombes are for the evil man, blewnes, wounds, and stripes, pearcing throgh the inner partes of the bellie. Prou. 29. 15. The rod and rebuke giueth wisdome, but the child let alone to himself, shameth his mother.]

Rebuke is a sharpe, admonition to take heed of the euill reprooued aright, as is gathered out of that before.

Correction is, when with a sharpe rebuk of instruction, punishment is inflicted or laid vpon the offender, according to their discretion, consideration being had of the fault, & all circumstances of the same. Yet if this at any time, for some causes, be omitted, a greter is to be threatened and performed, when they shall next deserue the same. [Prou. 19. 19. Be thou greete in the fervencie of anger, in forgiuing the faulte, saying, that if thou shalt deliuer him, thou wilt further punishe him afterwarde.] Contrary to this, is too much lenitie, also immoderate correction. [Prou. 19. The rod and rebuke giueth wisc-

wisedome, but a sonne permitted to himselfe, shamed his mother. Prou. 29. 16. Chastise thy childe, and he shall bring thee rest, he shall delight thy soule. Prou. 29. 19. A seruaunt is not chastised with wordes, &c.]

That which they must procure to bee done by other, is, that when the former meanes will not serue, they do according to S. Iames his rule, send for the elders of the Church, that they may by new admonitions, rebukes, and censures of the Church, draw them to repentance: and if that serue not, to bring them to the Magistrate, and so (those which they may) to discharge them from the familie, vnlesse they amend: and those which they may not, to kepe them in such order, till God or the commonwealth cut them of. Iam. 5. 15. And the prayer of fayth shall saue the sicke: and the Lorde shall raise him vp: and if hee haue committed sinnes, they shalbe forgiven him. Mat. 18. 16. But if he shal not hear thee, take yet with thee, one or two, that of the mouth of two or three witnesses, the whole matter may be confirmed. Deut. 21. 18. If any man shall haue a stubburne and rebellious sonne, which hearkeneth not vnto the voice of his father, nor to the voice of his mother, although they haue chastised him, yet he hearkeneth not vnto them. 19. At length his father and his mother taking him, let them bring him to the Elders of their Cittie, and to the gate of their place: 20. And let them say
vnto

vnto the elders of their Cittie: This our sonne is stubburne and rebellious, he hearkeneth not vnto our voice, hee is a riotous person, and a drunkard. 21. Then lette all the Citizens overwhelm him with stones, that he may die, and take away that evill out of the middest of thee, that al the Israelites may heare and feare. Psal. 101. 7 He that worketh deceit, shall not dwell within mine house: he that speaketh lies shall not be established before mine eies.]

And hitherto of the first sort of duties concerning Christian holinesse in the familie.

The other, concerning the thinges of this life, is, convenientlie to provide the necessarie things of this life, as that they haue convenient clothing, food, rest, & (if on certain causes need be) recreatiō [1. Tim. 5. 8. But if any mā provide not for his, & especially those of his house, he hath denied his faith, and is worse than an infidell. Pro. 31. 21. She feareth not for her familie because of the snow, for all her family is clothed with double cloakes. Pro. 12. 9. The iuste man regardeth the life of his beast, but the compassions of the wicked, are the compassions of the cruell.]

And then much more the maister must care for the seruantes, that they may haue even that refreshing and ease which is meere. And thus much for the generall duties, and of their speciall duties toward those which shal be continually, or ordinarily vnder their governmēt in the family.

Nowe

Now followeth the other, which is the entertainment of straungers: whose property is, the loue of entertaining of guesstes. [1. Tim. 3. 2. Therefore a Bishop must be vnreprooueable, the husbände of one wife, watching, sober, modest, given to hospitalitie, &c. Heb. 13. 2. Bee not vnmindefull of entertaining guesstes: for hereby certain vnawares haue entertained Angelles. 1. Pet. Be harborous one towards another, without grudging.]

The first duty required of this worke is, a liberall and chearful ministring of protection & al things which serue for the necessity & comfort of this life, as is meete for the abilitie of them which receiue, and the condition of those who are received. [Gen. 18. 2. For when lifting vp his eies he looked, behold three men stood before him, whome whilest he saw, hee runneth to meete them from the doore of the Tent, and bowed himselfe to the earth. And he said: My Lorde: If now I haue found fauour in thine eies, passe not I pray thee from thy seruāt. 4 Let there now bee taken a litle water, & wash your feet, & sit downe vnder this tree. 5 In the meane time, I will take and bring a morsell of bread, and refresh your heart, afterward ye shall go forward, seeing for this cause you passe by your seruāt: which said: Do so as thou hast spoken. 6 Therefore Abraham going hastily into the tent vnto Sara, said: Make readie at once three measures of corne: Take fine meale, knead

knead it, & make cakes baked vnder the ashes.

7 But Abraham running to the heard, tooke a sucking calfe, tender and good, and gaue it to a servant, which made hast to prepare it. 8 Therefore taking butter and milk, and the calf which he had prepared, he set them before them, who did eat, he standing by the vnder the same tree, Gen. 19. 1. And those two Angels comming vnto Sodome in the evening. Lot sat at the gate of Sodom: whom when Lot saw, he rising went to meet them, & bowed himselfe with his face to the ground. 2 And he said: Behold now my Lords, turn I pray you into the house of your servant, and wash your feete, after rising in the morning, ye shall go your way. Which said: Not so, we pray thee, for we can lodge all night in the streets. 3 But when he was instant vpon them exceedingly, they turning vnto him, entered into his house: which made the a banquet and did bake vneleavened breade, and they did eate. 1. Tim 5. 10. Being decked with a fit testimonie in good woorks, if she haue brought vp her children, if she haue bene harberous, if she haue washed the Saints feet, if she haue succoured the afflicted, if shee haue followed euerie good worke diligentlie.]

For protection
see a notable
example of
Lot. Gen. 19. 2.
3. 4. 5. 6. 7. 8. &
Iudg. 19. 16. 17
18.

The other is, as occasion serveth, mutuallie to edifie one another, by calling to minde Gods workes, mutual instructions and exhortations: Also by bringing them to the publik service of God,

God, and causing them to keep with them the Sabbath, as appeareth by the example aboue, Rom. 1. 10 *Alwaies in my prayers beseeching, that (if by any means) at length a prosperous iourney by the wil of God might be giuen me to come vnto you. 11. For I long to see you, that I might impart to you a spirituall gift, that you may be established.*

Contrarie to this, is nigardlines, such as was in Nabal, in receiving of guests. Also suffering God to be dishonored, his word or Sabbath neglected, or any such abuse to be comited by their guests, and not labor by good means to amend them, or remoue them from the familie.

And hitherto of the chiefe of the family, and their duties, as are generall to all.

Now for the most part, the chief of the familie are married folke, and so in common, the governours of the house. They are called married folkes, because of the bande of mariage. Marriage is that joyning of one man & one woman together by the covenāt of God, that they may be one flesh vntill they end their life. [Gen. 2. 24. Therefore shall man leave his father & his mother, and cleave to his wife, and they shal be one flesh. Levit. 18, 18. Take not one woman vnto another to vex her, by vncouering the shame of her that is married vppon this, in her life. Pro. 2. 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God Malach. 2. 14. But you say, Wherefore? Because the Lord hath witnessed between thee and the wife

wife of thy youth, against whom thou doest vnfaithfully: yet she is thy companion & wife covenanted vnto thee. 1. Cor. 7.30. The wife is bound by the law, as long as her husband liueth, but if her husband be dead, she is free to marie vnto whom shee will, onely in the Lord. Rom. 7.1. Know ye not brethren (for I speak to them that knowe the law) that the law doth beare rule over a man as long as hee liueth? 2. For the woman being subject vnto the man being alieue, is bound by the law: but if her husband be dead, she is delivered frō the law of the man. 3. Therefore whilest the man liueth, she shall be called an adultresse, if she becom another mans but if her husband be dead, she is free from the law, that she is not an adulteresse, thogh she become another mans.]

To be one flesh, by a part put for the whole, is that most near and holy society with the power and vse of the bodies one of another in purity, whereby the man in an especiall manner is become the head of the wife, and the wife another help to the husband likewise. [Gen. 2.28. *And the Lord said: It is not good that the man shoulde be alone, I wil make him an help meet for him.* PRO. 2 17. *Which forsaketh the guide of her youth, & forgetteth the covenant of her God.* Math. 19. 9. *Therefore they are no more two, but one flesh: That therefore which God hath ioyned together, let no man seperate.* Ephes. 5. 21. *Therefore shall man leaue father and mother, and shall bee ioyned to his wife, and they*
D which

which were two, shal become one flesh.]

Therefore, in the whol government of the familie, { The husband is the chiefe, or fore-governour.
The wife is a fellowe helper.

To be a fore-governour is, in the whole administration of household government, to be over all persons and matters in the house, and even the wife, 1. Tim. 3. 5. *For if any man knoweth not how to governe his owne house, how shal he care for the Church of God?* And to looke as the chief owner, to al revenews, & the estate of the good things of this life, especially, to care for the keeping & increasing of it. *Diligently know the estate of thy heardes, &c.* Prov. 27. 23.

To be a fellow helper, is, to yeeld help to her husband, especially at home, in all the matters of the familie. [1. Tim. 5. 14. I wil therefore, that the yonger women marie, and bring forth children, and governe the house, and giue no occasion vnto the aduersarie, to speake evil. Tit. 2. 5. That they be temperate, pure, tarying at home, good, subject to their husbands, least that the word of God be blasphemed. Iudg. 5. 24. Blessed be Iahel the wife of Ghebar the Kenite, before all women which abide in the tents. Pro. 31. 5. Who shall find a woman of strength, seeing her price farre exceedeth the Carbuncles? 12. She doth him good, & not evil, all the daies of her life. Gen. 18. 6. Therefore Abraham going hastily into the tent vnto Sarah, said: Make ready

ready at once, three measures of corn, take fine meale, kneade it, and make cakes baked vnder the ashes, &c.]

Contrarie to which is, that we keepe not authority and chiefdome in all matters: that women vsurp any part of it: that they be given to gadding, & to meddle with matters not fit for their labor & travel. 1. Tim. 5. *They will go from house, &c.* Pro. 7. 11. *Her feet dwell not in the house.*

The duties of married folk in the familie, are of two sorts, { First, mutuall.
Then towards others.

Pro. 31. 12. 15. *Who shall find a strong woman, when as her price exceedeth the Carbuncles? And rising whilest it is yet night, she giveth food to her house, and a taske vnto her maides.*

Mutual duties, are those which are to be performed one to another of them.

They are { Common to both.
Proper to each.

[Exod. 21. 10. If he shall take another vnto himself, let him not diminish her food, her cloathing, & benevolence due vnto her. Tit. 2. 3. Likewise vnto the old women, that they weare such apparell as may become holines, not slanderers, not given to much wine, but teachers of honest things. 4. That they may make the yong women wise, that they may loue their husbands and children. 5. That they may bee temperate & chaste, tarying at home, good, subject to their husbands, that the word of god be not blasphemed.]

like vnto Rahel & Leah, which both, did build the house of Israell, and get thou the riches of Ephrata, and let the name of Bethlehem be renowned. 12. Let thine house be as the house of Peretz whom Tamar bare vnto Iudah, of that seed which the lord shal giue thee of this maid]

Yet the Scripture alloweth vppon necessarie occasiō of warfar, service to the cōmon wealth, church, or necessarie affaires of their own, sometimes a long absence. [Deut. 20. 7. What man soever hath espoused a wife, and yet hath not married her, let him go and return to his house, that he die not in this battell, and another man marie her. 8. And let the Governors proceed further to speake vnto the people: What man is he that is soft and fearefull in heart, let him depart and returne to his house, that he make not the hearts of his brethren to melte as doth his heart. 9. Then when the Governors shall cease to speake vnto the people, they shal make princes of bandes of warre, in the heads of the people. 2. Sam. 11. 11. And Vriah saide vnto David: The Arke, and Israel, and Iuda abide in the tentes, and Ioab my Lord, and the seruantes of my Lord, haue their Tents in the plain field, and should I enter into mine house to eate and drinke, and lie with my wife? As thou livest, and as thy soule liveth, I wil not do this thing. Pro. 17. 19. For mine husband is not at home, hee is gone a farre journey, at the appointed day he wil returne againe.]

Contrarie to this, is the ordinarie abuse and negligence of this dutie, which bringeth manifolde inconueniences.

The mutual good, proceeding frō dwelling together, is that which consisteth in a sweet communicating of the persons and goods, for the mutuall necessitie and consolation one of another [1. Cor. 7. 3. Let the husband giue vnto the wife due benevolēce, and likewise the wife vnto the husband. 4. The wife hath not power over her owne bodie, but the husband: and likewise the husband hath not power over his own bodie, but the wife. 5. Defraud not one another, vnlesse it be by consent for a time, that ye may applie your selues to fasting & praier, & come together againe, least Sathan tēpt you for your incontinenzie. It is not good for man to be alone. Genes. 2.]

Here also must be considered, the parts of this dutie: first, due beneuolence, which is the honorable possession of their vessels in holinesse one towards another, for avoiding of sin, bringing forth a seede of God, and the honest and proper delight, which ought to bee betweene the man and the wife. [Hebr. 13. 4. Mariage is honorable among all men, and the bed vndefiled: but whoremongers, and adulterers, God shall condemne. Mala. 2. 14. And ye say, wherefore? Because the Lord hath witnessed between thee and the wife of thy youth, against whome thou dost vnfaithfully, whereas she is thy companion.]

panion, and joyned in covenant vnto thee. Esa. 62. 7. As when a young man marieth a virgin, when thy children doe marie wiues, as in the joy (I say) of the bridegrome with the bride, so shall the Lord reioice with thee. Genes. 26. 8. And it came to passe, when they had bene there many daies, that Abimileck, king of the Philistims, looked by the window, and saw that, behold, Isaak played with Rebekka his wife, wherefore calling Isaak, he said to him: Surely, behold she is thy wife. Pro. 5. 18. Let thy fountaine bee blessed, and reioice with the wife of thy youth. 19. Let her be as the loving Hind, and pleasant wilde goate: let her breastes satisfie thee at all times, and wander in her loue continuallie. 20 And wherefore shouldest thou wander my son with a strange woman, or imbrace the bosome of a stranger?]

Contrarie to this is, the abuse of their libertie between themselves, communicating that which is proper to the husband, to other, in whoring, dancing, vncomely familiaritie with other.

The second is, their mutual helpe or labour one towards another, in word, deed, and communicating of good things, for the mutual nourishing one of another. [Ephes. 5. 29. For no man ever hated his owne flesh, but nourisheth & cherisheth it, as Christ also doth the Church. Pro. 31. 28. Her children do rise, and call her blessed, her husband also doth praise her, saying;

Many women haue done stoutly, but thou exceedest them all.]

And these are the common duties of one towards another: the proper do follow: They are duties one of them in severall to another.

They are of the { Husband to the wife.
Wife to the husband.

[Ephes. 5. 33. But also particularly, everie one so loue his wife as himselfe, and let the wife feare her husband.]

The proper duties { A proper care for his wife.
of the husband are, { The applying of the generall dutie of all men towards their wiues.

[1. Pet. 3. 7. *Likewise let men dwell together with them: giving honor vnto the womans vessel, as vnto the weaker, seeing that ye are bettes together of the grace of life, that your prayers be not hindered.*]

The proper care for the wife is, to cover her, that is, to provide all thinges meete for a mate so neerely joyned in full blessing to him, and thus according to their condition, to giue honour to her, as the fittest for him, in heauen & in earth, with a patient covering or bearing of her infirmities. [1. Pet. 3. 7. Exod. 21. If hee shall take another vnto him, let him not diminish her foode, her cloathing and benevolence due vnto her. Gene. 30. 16. And vnto Sarah he said, Behold, I haue given a thousand Cicles of silver vnto thy brother: behold, he is the covering of thine eies amongst all that are with thee

thee: Let it be knowen amongst all, and be thou instructed. Ruth. 3. 9. Vnto whom he said: who art thou? which said: I am Ruth thy handmaid: that thou maist spreade thy wing over thine handmaid, because thou art the kinsman. Esa. 3. 28. In that day shall seven women take hold of one man, saying: We will eate our owne meate, and put on our owne cloathes: onely that wee may be called by thy name: Take away our reproch.

The applying of the general dutie of al men, in regard of care towards his wife, is, when in a special maner, the image of Gods glorie and wisdom, doth shine in the government of the husband towards his wife, & the glorie which God hath in the same, shineth in the honor and glory which the man in al thinges taketh from the wife. [1. Cor. 11. 3. I wil that you knowe, that Christ is the heade of every man, and the man the womans head, & God is Christs head. 7. For the man ought not to cover his head, because he is the image & glory of God, but the woman is the glorie of the man. 8. For the man is not of the woman, but the woman of the man, &c.]

Contrary to this is, when men are vndiscreet, childish, fond, lose their authoritie, or keepe it not, but also their hardnesse, bitternes, want of wisdom in framing them to perfection in obedience.

The

The proper
duties of the
wife, are,

Recōpence of her husbands care
The applying of that general du-
ty of al womē in regard of men,
in peculiar maner to him which
is called, to haue him that cove-
ring of her eies before al men.

The recompence of the husbands care is, by obeying him in all good things, and by her advise, sweet counsel, labor and travell, to be a cōfort and help vnto him. [Pro. 31. 11. The soul of her husband doth trust her, and the spoiles do not faile. 12. She doth him good, and not evil all the daies of her life. 13. She seeketh woolle or flax, & maketh it for the pleasure of her husband. 14. She is like to the marchants ships, she bringeth meat from far. 17. Shee girdeth her loines with strength, & confirmeth her armes. She tasting her merchandize to bee good, her candle is not put out by night. She putteth her handes to the wharue, and her maides do hold the spindle.]

The labor is double

{ Either in matters of this
life: or
Christian holines.

Pro. 31. 26. *She openeth her mouth wisely, and the doctrine of mercie sitteth on her tongue.* 28. *She beholdeth the waies of her family, and eateth not the bread of slothfulness.*

The matters of this
life are, her labour,

{ In regard of her family.
And her owne worke.

For

For the family, she must ouersee all the waies of them, and both set them worke and taske, & also giue them their meat, and other necessaries in due season. [Pro. 31. 15. And rising whilst it is yet night, she giveth food to her house, and a taske to her maides. 16. She considereth a field, and taketh it, of the fruites of her hands she planteth a vineyard. 17. Shee girdeth her loynes with strength, & confirmeth her armes. 21. She is not afraid of her household, because of the snow, for al her household is clothed with double cloakes.]

Her own worke is to labour diligentlie, early and late, in something of profite for the familie. Pro. 31. 13. 14. 15. 17. 19. 22.

Her labour for Christian holines is, to see all duties accomplished at the commandement of her husband; for which Christian watchfulness, proper to a mistresse of the house, it requireth euen to be his eies, foot and mouth, when hee is away: in espying, looking, admonishing, rebuking, & also giving almes to the poore. [Pro. 31. 20. She openeth the palm of her hand vnto the poore, & she stretcheth out her hands vnto the needie. 26. She openeth her mouth wiselie, & the doctrine of mercie is set on her tongue.]

The second especiall dutie of the wife, so called by the signe of it, is to bee an image of the authoritie and wisdom of her husband, in her whole administration, and so to be his glorie & honor: and from a meek and quiet spirit in all her

her behavior of words, deedes, apparel countenance, gesture, &c. to signifie plainely, she hath a feeling of him in her heart, as of the image of Gods majestie, glorie, and perfection. Gen. 24. 63. (For Isaac had gone forth to pray in a certaine field in the evening) and when hee lifted vp his eies and beheld, Behold, the Cammelles came. 64. Rebekka also lifting vp her eies, whē she saw Isaak, she discended from the Cammel. 65. For Rebekkah saying vnto the servant, who is that man which walketh by the field to meet vs? The servant answered, It is my maister. And she took a vaile, and covered her selfe. Gen. 20. 16. And vnto Sarah he said: Behold, I haue given a thousande Cicles of silver vnto thy brother: behold, he is vnto thee a covering of the eies anongst all that are with thee. 1. Pet. 3. 6. As Sarah obeyed Abraham, calling him Lord, whose daughters ye are made, as long as ye doe wel, evē whē ye are not terrified with any fear.]

Where Sarah speaking of her husband but in her heart: the Apostle saith, shee did as of her Lord. Contrarie to this is, the pride and vntamed affection of the wife, their vncomely gestures, their hot and chiding answeres towards their husbands, their vnshamefast and vnequal-like lookes: finally, whatsoever is contrarie to the former rules.

And hitherto of the duties which are betweene themselves, now followe the duties towards others.

They

They are double, { As they are parents.
{ As they are maisters and
{ maistresses.

Colos. 3. 21. Fathers, prouoke not your children to wrath, least they be discouraged. Col. 4. 1. Ye masters, giue right and equalitie vnto your servants, knowing that you haue a maister in heaven. Tit. 2. 4.

The duty of parents must be performed moderately of the father, with great gravitie & authority. [Gene. 22. 7. And Isaak speaking vnto Abraham his father, said: My father: which said Behold, here I am my sonne. Then said Isaak: Behold, here is fire and wood, but where is the small beast for the sacrifice? Vnto whom Abraham saide: God shal provide for himself a smal beast for the sacrifice my son: when they went both together. Pro. 4. 3. When I was a son with my father, tender, and only beloved before my mother. 4. He teaching me, said vnto me: Let thy mind hold my words, keep my commandments and liue. 5. Get wisdome, get vnderstanding, forget not, neither decline from the word of my mouth.] Of a mother, with that chearful easines of a mother which keepeth her authority. [Pro. 31. 1. The gathering together of the words of Lemuel the king, wherewith his mother had instructed him. 2. What shall I say, my sonne? What thing, ô sonne of my wombe? And what, ô sonne of my desires? 3. Giue not thy strength vnto women, & to those that work that kings may be abolished.

The duties are } Common to both.
 } Proper to each.

Common to both, from the first conception of children, to take care of them, euen to the end of their liues, as appeareth by the partes following.

The special parts of this duty are these.

Which respect } Their tender age.
 } Their youth.

[Gal. 4.1. This I say, the heire as long as he is a child, differeth not from a servant, though he be Lord of all. 2. But is vnder tutors and governors, vntil the time appointed of his father.]

The duty in their tender age, is, according to their yeares and abiltie, to nurse them vp in discipline fit for children, and admonitions of the Lord. [Ephe. 6.4. And you fathers, provoke not your children to wrath, but bring them vp in doctrines and admonitions of the Lord. Prov. 22.6. Instruct thy childe according to his capacitie, yea when he shall be olde, it shall not depart from him.]

Discipline fit for children is, when by intisements, allurements, corrections, &c. fit for the, they are framed to good: The giving of the admonitions is, by litle and litle, by often repetitions, in greatest plainnesse which may bee, to make them vnderstand some chiefe grounds & seeds of religion, of good maners, and behavior towards al, and so to begin some conscience in them. [Esay. 28.10 When as there shall bee
ad-

added precept vnto precept, precept vnto precept, line vnto line, line vnto line, here a litle, ther a litle. 2.Timoth. 3. 15. That thou hast learned the holy Scriptures of a childe, which are able to make thee wise vnto salvation, which is in Christ Iesus. Heb. 5. 12. For you, which for a time ought to be better learned, haue need to bee taught againe, what are the principles of the worde of God, and ye are become those, which had need of milk, & not of strong meat. 13. For everie one that vseth milke, is vnexpert of the word of righteousness, for he is a babe. Pro. 20. 11. Let a child make himself knowne in his works, whether his work be pure & right.]

Contrary to this is, to let them haue their wil from the beginning: to discourage them by severitie : to let the common ignoraunce of the world be rooted in them, and not in this care, to frame them to trueth and goodnesse, and to prepare them to be apt to receiue profite from the publike ministerie.

Their duty towards them in their youth is, { Either in the entrance
of their youth,
Or in their ripe age.

Their dutie in the entrance of their youth is, according to their gifts & diversity of them, to prepare them vnto som profitable calling in the Church, by applying them vnto it, beating into them the gifts and conscionable vse of the gifts which is required. [1. Chron. 28. 9. *Then also Salomon my sonne, know the God of thy father, and*
wor-

worship him with an undefiled body, and with a careful mind, because God doth search all hearts, and doth understand euerie imagination of the thoughts: if thou shalt seeke him, he will be found of thee, but if thou shalt forsake him, he wil forsake thee for euer. 10. Behold now, seeing the Lord hath chosen thee to build an house for a Sanctuarie, bee thou strong and doe it. 11. Then David gaue to Salomon the patern of the porch, and of the houses thereof, and the treasure houses thereof, and of the parloure thereof, and of the inner chambers thereof, and of the place of the mercie-seat. PRO. 31.1. The gathering together of the words of Lemuell the king, wherein his mother had instructed him. 2. What shall I say my sonne? What thing O sonne of my wombe? And what, O sonn of my desires? 3. Giue not thy strength vnto women, and to those that worke, that kinges may be abolished.

Here the Church may not bee deprived for honour, gaine, or such fleshly respectes of meet Ministers.

In their ripe age, their dutie is to giue their children that which may help them in this life, and also, if they haue not the gift of continencie, to counsell them, to governe them vnto a fit and religious wife, such as is fit for the duties afore-named.

[1. Cor. 12. 14. For I seek not yours, but you; For children ought not to gather treasures for their prarents, but the paréts for the children. Gen. 24. 2. Put thine hand vnder my thigh. 3. That I may bind thee with an oth by the Lord God

God of heaven, and the God of the earth, that thou wilt not take a wife vnto my sonne, of the daughters of the Cananites, amongst whom I dwel. 3. But that thou wilt goe vnto my country, and to my kindred, and take a wife vnto my sonne Izhak. Ruth. 3. 1. Afterward Naomi her mother in law, said vnto her. Should I not seeke rest vnto thee, that it may be well with thee? So 1. Cor. 7. &c.]

Contrarie to this, is the neglect of their life to come, to make matches, only for carnall respects, suffering them to liue wantonlie and vn cleanly, & not seeking the remedie appointed,

The proper duties of both, is commonly towards them in their infancie. The fathers dutie is, with al convenient speed that may be, according to the assemblie of the cōgregatiō, to present the child for the first Sacrament, and there to giue a name in the mother tongue, which may haue a godly significatiō, fit for that work.

Contrarie to this is, deferring of that work, for trifles or vnmeet causes, a giving of a name in another tongue, a prophane name. [Gen. 25 25. And the firste came foorth roughe, being all over, as an hairy gowne, and they called his name Esau. 26. Afterwards, his brother came forth, whose hand held the heele of Esau; therefore everie one called his name Iacob. Luke. 1. 59. And it was so on the eight day, they came to circumcise the babe, and called him Zacharias, after the name of his father. 62. Then they

made signes to his father, how hee would haue him called. 63. So he asked for writing tables, and wrote, saying: His name is Iohn: and they marveiled all. Gen. 4. 25. And after Adam knew his wife, which brought foorth a son, and called his name Sheth: For said she: God hath laid vp for mee another seede for Abel, whome Kain slew. Gen. 19. 11. Furthermore, the Angel of the Lord said vnto her: Behold, thou art with child, and thou shalt shortly bear a sonne, therfore call his name Ismael, because the Lord considereth thine affliction. 15. Therfore Hagar brought foorth vnto Abraham a sonne, & Abraham called the name of the sonne which Agar brought foorth vnto him, Ismael.]

So the Greekes in Greek, as Timothie, The feare of God, [A&t. 16. Then came he to Derbe, and to Listra, and behold, a certain Disciple was there, named Timotheus, a womans son which was a Jewesse, but his father was a Grecian,]

And the Latines in Latine, as Tertius, [Rom. 16. 22. I Tertius which wrote out this Epistle, salute you in the Lord.]

The proper dutie of the mother is, to nourish it vp, if she be able, with her owne milke, and to waine it, and performe all such motherly care and dutie. [1. Tim. 5. 10. If she haue nourished her children, if she haue lodged strangers, &c. Gen. 21. 7. Furthermore, she said: Who would haue said vnto Abraham, Surely Sarah shal giue children sucke: but I haue borne a sonne in his
old

old age. 8 And the babe grew and was wayned, & Abraham made a great feast, what day Isaac was wained. 1. Sam. 1. 29. So the woman abode that shee might nurse her sonne vntill shee had brought him vp. Luc. 2. 12. And this shall bee a signe vnto you: you shal finde the child swaddled and laid in a cratch.]

Contrarie to this is, the tenderesse of many mothers, that bring on them the threatning of the Prophet willinglie, of barren breasts, which should go only with a barren womb.

Hitherto of their duties, as they be parents.

Now followeth their duties as they bee maisters and maistresses, where besides these, common both to children and servants, this is proper in regard of servants; that not onely according to justice they pay them their due wages, but also otherwise helpe them, comfort them, liberally reward them, as far as christianitie, liberalitie in equalitie shall binde them.

Contrary to this is, to retain their wages, to exact of them, to oppresse the, or onely reward them strictly, according to the exact deserving. Coloss. 4. 1. *To maisters, doe vnto your seruantes that which is iust and equal, knowing that ye also haue a maister in heauen.* And these are the duties which they must performe in their life time. All which must be shut vp with setting order for all things at their death, with especiall exhortations and praiers for religion, for vprightnes in their callings, for peace & order after them.

[Esaï 38. 1. In those daies Hezechiah was sicke vnto death: Esaiah the sonne of Amos the Prophet came, and said vnto him: so saith the Lord, Giue precepts vnto thy familie, for thou shalt shortly die, and shalt not liue. 1. King. 2. 1. And when the daies of David drewe neere, that hee should die, he commanded Schelomon his son, saying: 2. I shall shortly depart after the maner of all the world: but be strong and be a man. 3. And keep the ordinances of the Lord thy God, by walking in his waies, keeping his statutes, & commandements, and his judgments, and his testimonies, as it is written in the lawe of Moses: that thou maiest prosper in whatsoever thou shalt doe, and whither soever thou shalt turne thy selfe. 4. That the Lord may perform the woorde which hee promised mee, saying: If thy children shall keepe my way, by walking before me in faith from their whole heart, and their whole mind, saying; I say, there shall not be cut off vnto thee a man from the seate of Israell. 5. Moreover, thou knowest what Ioab the sonne of Zerviah hath done vnto me, what he hath done to the two Captaines of the hoste of Israell, Abner the sonne of Ner, and Hama-sa the sonne of Iether, whom he slewe; appointing slaughter of warre in peace, as he hath put the blood of slaughter of warre on his girdle, which was about his loines, and in his shoes which were vpon his feete. 6. Wherefore, doe according to thy wisdom, neither suffer his
white

white head to goe down to the graue in peace.
 7. But exercise mercie, towards the sonnes of Barzillai the Gileadite, & let them be amongst those that eat meate at thy table, because likewise they came vnto me, when I fled from Absolon thy brother. 8. To be short, Schimmhi the sonne of Gera be in thy remembrance, which cursed me, with a most bitter curse, what day I went to Machananijm, who discending to meet me, to Iordan; I haue sworne vnto him by the Lord, saying: I wil not slay thee with the sword. 9. But now discharge not him being guilty, seeing thou art a wise man, but know what thou shalt doe vnto him, that thou maist bring down his white head vnto the graue with bloud. 10. After David slept with his fathers, and was buried in the citie of David. Gene. 49.30. Then he commanded & charged them, saying; When I shal be gathered to my people, burie me with my fathers, in the caue which is in the field of Hephron the Hittite.]

Hitherto of the firste parte of householders, which concerneth the government of the same by the superiors in it.

Now followeth the duty of the inferiours.

The inferiours, are those which are vnder the rest in the household, & are called of Peter, those of the household, or household fellowes.

Their duties are towards { The housholde go-
 vernours.
 Or others,

Tit. 1. 6. If any be vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient.

Toward the household governors, to { Be helpful to them in outward behaviour.
{ Be in subjection and obedience.

Luk. 2. 51. Then he went downe with them, & came to Nazareth, and was subiect to them.

The first is, by outward behaviour to acknowledge their authority, such as shal be prescribed vnto them, as of cap, legge, maner of speaking.

Contrary to this is, vnmanerlines, answering again, giving cutted answers, &c. [1. Tim. 6. 2. And they which haue beleeuing maisters, let them not dispise the, because they are brethre, but rather doe service, because they are faithfull and beloved, and partakers of the benefite. Tit. 2. 9. Let seruants be subiect to their maisters in all things, not answering again. 10. Neither pickers, but that they shew all faithfulness, that they may adorne the doctrine of God our Saviour in all things. 1. Pet. 2. 18. Servants be subiect to your maisters with all feare, not only to the good & curteous, but also to the froward.]

The second duty of obedience is, in all commandements cōcernig the aforenamed duties, of the superiors towards them, willingly to perfourme them, and to submit themselues to rebukes, to admonitions, corrections, & such like with meeknes. [Pro. 4. 1. Heare o children the

instruction of the father, and giue care to learn vnderstanding. 2. For I giue vnto you good discipline, forsake not my doctrine. 20. My son, attend vnto my words, and incline thine eare to my speach. Nomb. 12. 14. And the Lorde spake vnto Moses: If her father had spit in her face, shuld she not haue bene ashamed 7. daies.]

The dutie to be helpfull, is, by their example and perswasions one to another, and by revealing things, which by admonition will not be amended, to be helpful to the Superiours in the former duties.

Contrary to this is, evill example, evill perswasions, hiding things which ought to be revealed. [Gen. 37. 2. Ioseph being 17. year old, fed the flocke with his brethren (for hee was a child) with the sonnes of Bilhah, and with the sonnes of Zilpah, the wiues of their father, and he brought vnto his father their evill reporte. Gen. 27. 44. And when it had bene tolde vnto Ribkah all the wordes of Hesai her eldest son, she sending, called Iacob her youngest sonne, and said vnto him, &c.]

The duties to-
wards others, is, { Amongst themselves.
 Towards other besides themselves.

Amongst themselves, that with peace and quietnesse, they haue their mutuall equalitie, beare one with another, and help one another as far as is lawfull. Contrarie to which is, vnquiet mindes, pride, jarres, lifting vp aboue others,

thers, not keping the place or difference made by the chiefe of the familie.

Towards others is, that they so order themselves towards al, as they are taught out of the commandements, and towards guests & strangers: rich and poore, high and low, as they bee taught out of the fift cōmandement: And thus of the common duties of all inferiors of the family, and this is prooved by the commaundements and sentences going before. [Geness. 45. 24. And letting his brethren goe, he saide vnto thē: be not mooved or stirred one against another in the way.]

Inferiors in the family are, { Children,
{ Servantes.

Childrens dutie is, from their beginning to their ending, to be subject, obedient, and helpfull to their parents. Contrarie to this, is the rejecting of these duties at some yeares. [Luke. 2. 51. And he descended with them, and came to Nazereth, and was subject to them. Ioh. 19. 26. When Iesus therefore saw his mother, and the Disciple standing whom he loved, he said vnto his mother: Woman, behold thy son, 1. King. 2. 19. And when Bathshebah came vnto the king, that she might speake vnto him for Adonijah, the King rose to meet her, and bowed himselfe to her; sitting in his throne, he commaunded a throne to be placed for the mother of the king, which sate at his right hand. Gen. 47. 29. And when

whē the daies of Israel drew nigh, that he shuld die, he sent for his sonne Ioseph, and saide vnto him: If now I haue found fauour in thine eies, put, I pray thee, thine hand vnder my thigh, & exercise this kindnes & faith towards me: bury me not in Ægypt; but when I shall rest with my fathers, carie me out of Ægypt, and burie me in their sepulchre: Which said, I will doe according to thy word. Gen. 49. 29. After he willed and commanded them, saying: When I shall be gathered to my people, burie mee with my fathers, in that caue which is in the fiede of Hephron the Hittite. 30. In that caue which is in the field of Macpela, which is on the other side of Mamre, in the land of Canaan, which Abraham bought with the fiede of Hephron the Hittite, for a possession to burie in.]

The proper or especiall partes of this dutie, is, in their proper } Obedience.
 } Recompence which they must make.

The proper obediēce, is that which springeth from a cheerfull, naturall, continuall, & child-like loue and reverence.

Contrarie to this is, disobedience, vnnaturall behaviours or affections, &c. [2. Tim. 3. 2. For men shall bee lovers of themselves, covetous, boasters, proud, evill speakers, disobedient to parents, vnthankfull, prophane. Collos. 3. 20. Children, harken vnto your parēts in al things, for this is acceptable vnto the Lord. Ephe. 6. 1. Children,

Children, giue care vnto your parentes in the Lord, for that is just.]

This obedience must shewe it self, especiallie in being governed by them in the matter of calling, & mariage, according to the rules prescribed in the word of God, & all such matters of waight and moment. Chiefly vntill by the fathers authority and consent, more full power be geuen to their childré, because of their yeers and discretion. [Nomb. 30. 4. When a woman hath vowed a vow vnto the Lord, or bound her self by a bond at her fathers hous in her youth, 5. If when her father heareth her vowe, or the bond wherewith she hath bound her selfe, and her father hold his peace concerning her, let it be established. 6. But if her father shall make her to breake it, in what day he shal heare it, let none of her vowes or bandes wherewith shee hath bound her selfe be established, & the Lord shal forgine her, because her father hath made that she should breake it. 1. Cor. 7. 36. But if any man thinke hee haue committed some vncomely thing against his virgin, if she passe the flower of her age, and that it ought to be done, let him doe what he wil, he sinneth not. Let the be joyned in mariage. 37. But hee which abideth firme in heart, neither is driven by necessitie, but hath his owne will in his power, and hath decreed this in his heart, that he may keep his virgine, he doth well. 38. Therefore he that giveth her in mariage doth wel, but he that gi-
veth

ueth her not in mariage, doth better. Gen. 24. 51. Behold, Ribkah is before thee, take her and go thy way, that she may be a wife vnto the son of thy Lord, as the Lord hath spoken.]

Laban the sonne, having the goverment of his father being olde, was the chiefe in this businesse. Gen. 24. 55. *And the brother of Ribkah, & her mother said, let this maid tary with vs a few daies, at the least ten, afterward goe thy wayes. 57. Then they said, let vs call the maide, & aske of her mouth.*

Their especiall recompence is, to relieue and maintain them, or any other, which is knit vnto them in any especiall care and dutie, as farre as their ability or duty towards the wife, and care of the familie will suffer.

Contrarie to this is, contempt of your paréts, grieving of them, neglecting to help & succour them, &c. [1. Tim. 5. 4. But if any widow haue children or Nephewes, let them learne, first to shew godlines towards their own house, and to recompence their owne kindred, for that is an honest thing, and acceptable before God. Mat. 15. 4. For God hath commanded saying: Honour thy father and thy mother: and hee that curseth father or mother, let him die the death 5. But ye say, whosoever shall say to father and mother, by the gift that is offered by me, thou maist haue profite. 6. Though hee honour not his father or his mother, shall be free; thus haue you made the commandemēt of God of none authority by your traditions. Gen. 47. 12. And Ioseph

Ioseph nourished his father, and his brethren, and all the houshold of his father with meat, as putting it into the mouth of the children.]

The especiall dutie of seruantes is, to doe all thinges which their maister shal, according to Gods wil, giue them in charge. [Col. 3.22. Seruants, be obedient to them that are your maisters, according to the flesh, in all thinges; not with eie-service, as men-pleasers, but in singlenesse of heart, fearing God. Luk. 17.7. Who is it also of you, that hauing a servant plowing, or feeding cattell, would say vnto him by and by, when he were come frō field, goe and sit down at the table. 8. And would not rather say vnto him, Dresse wherwith I may suppe, and gird thy selfe, and serue mee till I haue eaten and drunken, and after eat thou, & drink thou. 9. Doth he thank that seruāt, because he did that which was commanded him? I trowe not.]

Contrarie to which is, that some will do one thing only at this time, and which pleaseth him.

The manner of dooing } Diligence.

this, hath two partes, } Faithfulnesse.

Tit. 2. 9. Let seruants be subiect to their maisters, and please them in al things, not answering again: neither pickers, but that they shew all good faithfulnessse, that they may adorne the doctrine of God our Saviour in all thinges.

Their diligence is in a single heart, as to the Lord, not only by labour and travel, but praier, religi-

religious care, and all good means to perform the things laid on them.

Contrarie to this is, eie-service. [Col. 3. 22. Servants be obedient to thē that are your maisters according to the flesh in all thinges, not with eie-service, as men-pleasers, but with singlenes of heart, fearing God. 23. And whatsoever ye doe, do it hartily, as to the Lord, and not vnto men. Ephe. 6. 5. Servants, be obedient vnto them which are your maisters, according to the flesh, with feare and trembling, in singlenes of your hearts, as vnto Christ. 6. Not with service to the eie, as men-pleasers, but as the servants of Christ, doing the wil of God from the hart. 7. With good wil, serving the Lord & not men. Gen. 24. 9. Therefore, the servant putting his hand vnder his thigh, sware vnto him concerning this matter. 10. Afterward, the servant tooke ten Camels, of the Camels of his maister, that he might goe on his journey: (for hee had al the goods of his maister in his hand) And rising, he went vnto Syria between the rivers, vnto the citie of Nachor. 11. Where, causing the Camels to rest without the citie, beside a wel of water, in the evening, at what time the woman came foorth to draw. 12. And he said: O Lord God of my maister Abraham, bring to passe I pray thee, that it may come to passe vnto mee this day, and shew this mercie vnto my maister Abraham. 26. And he inclined his face to the ground, & bowed himselfe to the Lord, saying:
Bles-

Blessed bee the Lorde of my maister Abraham, which hath not left his mercy and faithfulness towards my maister.]

His diligence also appeared greatly, when he said: *I wil not eat til I haue spoken my words, or matter, ver. 33. & in making speed he said: Stay me not, seeing the Lord hath prospered my way. Send me backe that I may goe unto my Lord, &c.*

Faithfulness in their labor & charges, to seeke the vttermost they can, the commodity and benefite of their maisters. Contrary to which, is, picking, turning another way, in banquetting, feasting, riot. &c.

This appeareth most liuely in the description which Iacob doth make of his faithfull service to Laban. *This is the twentieth yeare since I haue bene with you, thy sheep & thy goats haue not left their young, and the rammes of thy flocke haue I not eaten. The torne I brought unto thee, but made it good my selfe, at my hand thou diddest require it. Likewise, the stolen by day, and the stolen by night. I was about my woorke when the heat consumed mee by day, and the frost by night, and sleepe departed from mine eyes. Gen. 31.38.39.40.*

And thus much for the order of household,
which is prescribed by the word
of God.



THE RESOLVTION AND INTER-
pretation of the Lordes praier, out of
Math. 6. 9. and Luke 11. 2.

OV R Saviour Christ, being both desired of his Disciples to be taught how to pray, & having reproofed the abuse of vnnecessarie & vain repetitions of one and the same thing: giueth his disciples commandement to pray, as he taught them in this prayer; Saying, *Pray thus*, and when you pray, say, *Our Father, &c.* that is, let the things which you require, & giue thanks for; the differēce which you make of the things and the affections wherwith you pray, be no other than are contained here. This form, or pattern, or rule of praier hath two parts. The first is, an entrance or preparation to the same. The second is, the praier it selfe.

The entrance doth containe such a description of God, as is meet for vs, whensoever wee adresse our selues to praier, to haue feeling of in our harts. It is disposed in an Axiome or sentence copulatiue, or coupling. The first reason is, from the *adioint* of relation, *Our Father*, which is adorned with that maner of *exclamatiō* which vttereth a familiar affection, as *My father, my sonne!* Gen. 22. 7. So that we must in the assured feeling of faith, according to the Spirite of adoption

doption and sanctification, crie vnto God as our merciful father, throug Iesus Christ. Rom. 8. 13. 14. 15. Gal. 4. 6. More readie than anie father, to grant that we aske *according to his will*, and therefore must be waited on, in request & suit, til we obtaine. Luk. 11. 5. to the 14. verse. The second reasone is, from the Subject, *Which art in heauen*, that is, ful of all majestie and power, Heaven the throne, or seat, or place of Gods majestie and power, where this is most clear & manifest. Psal. 113. 4. 5. And 115. 3. 16. Esai. 66 being put for the power and majesty it selfe, by a *Metonomie*, or change of name, wher the place or subject is put for the thing placed or adjoine so that, our reverence must bring forth such cogitations, desires, and words, in such maner as may become his majestie, *because he is in heauen, and we in earth*. Eccle. 5. 1. In the first, is shut out infidelity, doubting whether we be hard, in patience, in waiting Gods leasure. In the second, rashnes, or multiplying words, thoughts, doubting of Gods power, wandring thoughtes, and all earthly imaginations.

The praier it self } The forme of request.
hath two parts, } The confirmation of it, containing a thanksgiving.

Because *our requestes must be made manifest with thanksgiving*. Phil. 4. 6. And thansgiving for a benefit received, doth greatly confirme our faith in requests, as Iacobs example doth shew. Gen. 32. 10. 11. &c. The form of requests, is set down

In a *copulative axiome*, which numbred vp sixe severall petitions, where the bond or couple of the axiome is left out, as the manner is, where one doth earnestly, and because of the earnestnesse, speedilie require, or wil a thing, as Gen. 18. 6. 7. Dan. 9. 16. And this declareth and vtereth, the proper affection or fervency of petition, which is as beggers, who feeling of our wants, by the work of the holy Ghost, to craue with vnspeakeable sighes and gronings. Rom. 8. 26. 27. Iam. 5. 16. This shutteth out none, or verie litle feeling of our want, coldnes, and dulnes in prayer it selfe.

The petitions are of 2. sorts; { The first, which beggeth concerning God, only in the first place, as the place and ende of everie requeste sheweth.
The second, which require concerning our selues.

This teacheth, that first & chiefly, we must desire al things to Gods glory, aboue our own salvation, & that the other must be asked to that end, as depending on it, & no further, thā as it may serue to his glory, which is vndoubtedly true of our salvation, because of Gods decree. Ioh. 12. 27. 28. Mat 16. 42. 2. Thes. 1. 10. Ro. 9. 1

The first sort also is double { First, for the right vse of gods name.
The second, for Christes kingdome, & the fruit of it, as the Apostle wil- leth to pray, that the worde haue passage, & be glorified. 2. Thes. 3. 1.

The first is set downe in a simple axiome of the adjoine *hallowed*, & the subject *thy name*, coupled by the form of praying or desiring, vttered by vs in the word *be*: where sanctified is a metaphore, or finenesse of speach, noting a comparison from things dedicated to God, or the Temple, and signifieth that Gods name, (one kinde being put for the whole by a Synecdoche, the titles, which is, his name & memorial, wherby he is knowne for his works, worde, Sacraments, & mysteries, &c.) be put apart from all prophane abuses, vnto the right vse, prescribed in the third commandment: For al which, see the quotations on that commandement. This is chieflie to be prayed, when wee see our selues or others given to any abuse of Gods name.

Thy kingdome come: The second sort hath two petitions: the first is disposed in a simple axiom of the subject and adjoine, that the kingdome of God, which he exerciseth by his sonne, may daily com; that is, be set vp in glorie, fit for it: this having two parts, his administration here, by all meanes of his honour, and the last judgement; vnto both these must bee referred the heds of our requests; as praying for that, which is commaunded in the seconde Command. So that whensoever we want any office of Pastor, Teacher, Elder, Deacons, or the right calling or execution of it, in exhortation, doctrine, watching, Ecclesiasticall censure, or the order of them

them, or the gifts fit for them, and the power of them, wee must beg them according to the first head. Mat. 6. 33. 1. Cor. 12. 6. & 5. 4. & 12. 28. Rom. 2. 6. Ephe. 4. 11. Tit. 1. 2. 2. Cor. 10. 5. 6. Mat. 9. 36. &c. In the second head we ask, that all thinges being perfourmed, and all enemies overcome, Christ, the resurrection, & his judgment may come quickly. Math. 24. 32. and 25. 1. Cor. 15. Apo. 22. 20. The next is also disposed in an Axiome simple of the adjoint & subject, that the will; that is, the revealed will of God in his word, may be fulfilled. Deut. 29. Which hath a declaration drawn from the comparison of the like: For *as* doth not note equalitie here, but likenes, notwithstanding it be here with great imperfections, as 1. Pet. 1. 16. 1. Ioh. 3. 3. The propounding proposition is, as Angels doe in heaven, with peace, joy, willingly and readilie: for by heaven is meant the Angels in heaven, as by earth, the men in earth, the place being put for those in it, by a change of the name of the subject for the adjoint. This must be praied, when we feele any repugnancy to Gods will, in the deed or manner of doing. For here we request by one, all the fruits of the kingdom; righteousness, joy, peace, &c. Rom. 14.

The other sorts of request haue this general, that we pray in commo for the whole Church, as members of one body, having one life and happines in Christ. Ephe. 4. 2. 3. &c. Therefore in every one we say, *Give vs, forgive vs, lead vs, &c*

They are of two sorts, { The first, concerning the things of this life, first dispersed after the maner of the scripture; as the shortest; wherein as childrē, we clime vnto higher things. The other two, of things of the life to come.

The firste is disposed in an axiome simple of the subject, and the adjoine, Gods giving, occupied in providing bread, saying thus: Giue vs that which is not in our power, and whereof we are vnworthy. Deut. 8. 18. even breade, that is, by a Synechdoche, all the commodities of this life, both for necessitie and Christian delight. Esa. 3. 1. Psal. 104. Where the consequent is declared by two arguments. First, the subject *ours*; that is, such as we in Christ be heires of, to vse, being sanctified by word and prayer. 1. Timoth. 4. 1. Cor. 3. 22. The second by the adjoine, such as is both apt, and able by his blessing to nourish vs; seeing wee may haue money, and put it in a bottomlesse purse; and eat, and not be satisfied, and drinke, & yet not be refreshed. Hag. 2. For the word signified bread to our substance, *dayly*, such as may giue dailie nourishment. The Antecedent is declared by the adjoine of the time, *this day*; that is, one kinde of time being put generally for that time wherein we are, according to Gods promise to aske it, as Salomō saith, *The thing of the day in the day*: that is, everie thing in his time, as S. Luke expoundeth, according to *the day*, that is, as time requireth. For in
joy

joy, the time requireth one blessing, in afflictio another, that wee might hang on God every moment. 1. Tim. 6. 6. &c. Mat. 6. 31. &c. To the other two, this is general, that ther is a Synecdoche, where one kind is put for al of that sort, and the meanes of them; as faith, and all other good graces, and the instrumentes begetting, nourishing, relieving them, as preaching, exhortation, Sacraments, corrections, &c. as they tend vnto this.

The first of these, is disposed in an axiome simple of the subject & adioint, *Father, remit vs our debts*. Where is an allegorie of a Metaphor, the similitude being borrowed of debtes, which is drawne from the obligation of works, wherein we were bound to continue, to do all the law, vnlesse we would be accursed. Col. 2. 14. Gal. 3. 10. Now, by *remission of sinnes* is meant, justification, peace of conscience, joy in the holy Ghost deliverance from the wrath to come, & all such of that kind. Rom. 5. And this petition is, when wee are troubled, terrified in conscience, and through dulnes haue not feeling of these. This is confirmed by a reason drawen from comparison of the leaste, and is concluded in a Syllogisme connexiue or knitting, in the first kind, both parts being contained in one, the assumption in the proposition. *Seeing euen wee forgine our debtors*, which haue not a drop of thy infinite mercie in vs, Doe thou much more forgine vs: For so S. Luke sheweth, it should be interpreted

in expresse wordes, and I see not why it should not so be translated, for the Greek phrase doth well beare it. So this is for our comfort, if wee feele this readines in vs, otherwise we can haue no assurance. Luk. 11.

The second is disposed in the like simple axiome, adorned with a Metaphor taken from warre, where men are led captiue: *Lead vs not?* that is, though wee daylie deserue it, yet seeing we haue begged the forgiuenes of sinnes, giue vs not so over vnto the temptation of the Deuill, the world, or our owne corruption, as that with the temptation thou giue not an issue. 1. Cor. 10. 13. 2. Cor. 12. 7. 8. 9. This is declared by the contrarie, *but loose vs:* that is, by a metaphor taken from the water pent vp, set vs free more and more from all that whereunto concerning the flesh, we are captiue. Rom. 7. 13.

The reason of the requests, is drawn from the efficient cause, which may mooue God to yeeld to our petitions, because we giue it wholly to him. The reason may bee concluded in a connexiue of the first kind: *Seeing wee giue it all vnto thee, grant our request.* But the first we doe, Therefore, &c. The proposition is wanting, the assumption is contained in an axiome copulative, which numbred vp the parts; wher again as aboue, the couple is left out, to note our joyfull and fervent feeling & melodie of the heart, in heaping vp praise vnto God. Ephe. 5. 18. 19. Col. 3. 16. The parts are; first, that the kingdom;
that

that is, the ordering of all things in heaven and earth appertaineth to him. Secondly, the whole power whereby they are done. Thirdly, the praise and glorie, as in the Chronicles, from whence our Saviour Christ tooke it, 1. Chron. 29. 11. and in Iudg. where it is so interpreted. Iud. 25. And thus much for the partes, the propertie of the whol is noted out by *Amen*, which is the force and certaintie of our faith, in the whole work, as in a thing vnmoueable, 2. Cor. 1. 20.



THE EPISTLE TO PHILEMON.

THE entrance of this Epistle hath two partes, { The inscription,
or title.
Praiars.

The inscriptiō { The persons which doe write.
setteth downe { The persons to whome it is
written.

The first person which doth write is *Paul*, the principall writer, who is described by the ad-
joint *captiue*: which adjoin is declared by the
cause *Christ*, that is, by a change of name, of the
cause for the effect, *Christ leading him to prison by
his spirite*. And the seconde perlon which doeth
write, is also declared by his proper name, *Ti-
mothie*: and an adjoin of relation, *a brother*, that

is, by a metaphor, *one of the same Christian religion.*

The persons to whome hee writeth, are, first, { The husband,

{ The wife,

Seconde, { The Minister,

{ The Church.

The *man* is described by his proper name, *Philemon*: by his adjoint, *beloued*, and by his effect, *Worker together with vs.*

2. The *woman* is also described by her proper name, *Apphia*, and her adjoint, *beloued*.

The minister is also described by his proper name, *Archippus*: and his adjoint, *a fellow souldior*: that is, by a metaphor, *a fellow minister*.

The Church is declared by the subject, which is at *thy house*.

3. The praiers are, { The salutation.

{ Thanksgiving.

The *salutation* is set downe, first, by the matter of it, which he wisheth to them. Whereof the partes are, *grace*, that is, *ful fauour of God*: *peace*, that is, by a Synechdoche of the speciall for the generall, *all prosperitie both of soule and body*. Secondly, by the forme, *from God the Father, and from Christ*. All which is disposed in a coupled axiome.

4. 5. The *Thāksgrining* is described, 1. by the subject, *my God*: that is, *whom only I do serue*, and hang upon. Secōdly, by the adjoint, *alwaies making mention of you in my prayers*. Thirdly, by the efficient cause

cause, *hearing of your love and faith*. Both which, are declared by their proper subjects, *which you have towards our Lord Iesus Christ, and love towards all Saints*: and all these are disposed in a coupled axiome.

In the 6. verse, the adjoint of *thanksgiving*, his *mention making of them in his prayer*, is set toorth by the matter, which he seeketh for in praier, the *communication of faith*: that is, which proceedeth from faith, may be effectual, which is declared by the cause; *by the acknowledging of all good: which good* is set forth by the subject, *which is in you*, and by the cause, *by Christ Iesus*.

7.8.9.10.11. The principal mater of this Epistle, which is to intreat for *Onesimus*, is set down in a simple axiom of the cause, & the effect in the 10. verse. *I Paule pray for thee Onesimus*, wher the antecedent *Paule*, is declared by the adjoint, *being such a one*, which is declared by the special, even *Paule an olde man*, and increased by the greater, and made lightsome by the time, *yea now a bond-man of Christ*. The first part of the consequent, *pray thee*, is declared by a divers reason, *Although I have libertie to command thee, yet I praie thee*: Where the first divers, *libertie of commanding*, is declared by the adjoint *great*: by the forme, *in Christ*, by the subject, *that which is thy dutie*. The seconde divers, is declared by the mooving cause, *for loves sake*: and by a comparison of the greater, *rather I pray thee*. The last parte of the consequent, *Onesimus* is described: First, by the relation

relation of the cause to the effect, *my sonne*, that is, by a metaphor, *one brought to the faith by my ministerie*: which is declared by the formal cause *whom I begot*: that is, by a Synechdoche of the part for the whole, and a metaphore, *whom God by me did effectually call*, which is declared by the subject of the the place, *in my bonds*: that is, by a Synechdoche of the speciall for the generall, *in prison*. Where, in the beginning of the 9. & 10. verses, there is a repetition of the same founde in the beginning, *I praie thee, I praie thee*. Secondly, *Onesimus* is described by the adjunct, *unprofitable to thee*: which is made lightsome by the time, *once*, and declared by the contrarie, *but profitable*: which is declared by the adjunct of time, *now*, and enlarged by a comparison of the greater, *to me also*, & it is garnished by a redoubling of the same sound or Anadiplosis, *thee, me and thee*: and by a litle chaunging of the name called Paranomasia, *profitable, unprofitable*. This axiome, *I praie thee*, being thus worthyly declared, is declared in the 7. verse by the making cause, *because I haue great ioy & comfort in thy loue*, and is disposed in a connexiue Syllogisme of the first kinde.

If I haue great ioy and comfort in thy loue: then I may pray thee for Onesimus:

*But I haue great ioy and comfort in thy loue,
Therefore I may pray thee for Onesimus.*

The proposition is wanting, the assumption is in the 7. verse, and it is confirmed by the effect
of

of that loue, wherein it doth reioice, *because the bowels of the Saints haue bene refreshed by thee*: And it is concluded in a lesse plain Syllogisme of the second kind, affirmatiue speciall.

That loue that doth refresh the bowels of the Saints, is to be reioyced in:

*But this loue doth refresh the bowels of the Saints,
Therefore this loue is to be reioyced in.*

The bowels: that is, by an excessiue metaphore, *be inward affections of the Saints*: Here is set down the speciall of the former request, in a simple axiome of the cause and the effect, *receiue thou him*, where the last part of the consequent *him*, is declared by the adioint, *my bowels*: that is, by a metaphore, *my loue*: that is, by a change of name of the cause for the effect, *my beloved*. This is confirmed by the cause which should moue him, and it is concluded in a connexiue Sillogisme of the first kinde.

If I haue sent him for that purpose, receiue him.

But I haue sent him for that purpose:

Therefore receiue him.

This is a preventing of an obiection: The objection is wanting, and may bee thus supplied: *If he were so profitable, whie diddest thou not keep him* The subiection or answer is from the diuerse reason. Although I desired to keepe him, yet I would not doe it without thy consent.

The first diuerse is declared by the mouing cause, [That in steed of thee, he might minister vnto me in the bandes of the Gospell,] that is,
by

by a Synechdoche, In the afflictions which the Gospell hath brought me.

The second divers, is also declared by the moving cause, *That thy benefice should not be by necessitie: where necessitie is declared by the contrary, but willinglie or freely.*

15. 16. Here is another preventing of an objection; The objection is wanting, & is thus to be supplied, *He was a run-awaie*: The answer is, by the adjoinr of the time, *he went awaie but for a litle time*; which is increased by the moving cause, *But that thou shouldest receiue him for euer*, which is enlarged by a cōparison of the lesse, *not so much as a seruaunt, but as more than a seruaunt*: which is garnished by a redoubling or Anadiplosis.

The second part of the cōparison, called red-dition, is declared by the special, *a beloued brother, more than a seruant*, which is enlarged by the greater, *especiallie to me*: which is amplified also by the greater, *much more to thee*, which is declared by a distribution of the subject, wherein he was more bound vnto Philemon, then to Paule himselfe, both in the flesh, and in the Lord: that is, thinges appertaining vnto this life, to the Lord, by a change of the name of the subject for the adjoinr.

17. Here is a newe reason to prooue that he should receiue him, drawne from the working cause, in a connexiue Sillogisme.

If vree haue fellowvship together in any common blessings, then receiue him.

But

*But vve haue fellowrvship together in common blessings:
Therefore receiue him.*

The propositiō is in the 17. verse, the assumption is wanting: the conclusion is made manifest by a comparison of the like, *Receiue him as me.*

18. 19. Here is a preverting of an objection, the objection is wanting, & is thus to be supplied: *He hath hurt me or done somewhat to me:* The answer is from the divers: *If he owe thee anie thing impute it to me:* which is increased by the greater *I wil paie it:* which is confirmed by a testimony, *I Paul haue written it with mine own hand.*

The last part of the 19. verse, is a confirmation of the second answer, from a comparison of the more to the lesse, and is cōcluded in a connexiue Sillogisme of the first kind.

*If thou doest orve me thy verie selfe: then much more thou maist
forgiue him this debt for my sake:
But thou orvest me thy verie selfe:
Therefore thou maist forgiue him this debt for my sake.*

The proposition is wanting, the assumption is in the end of the 19. verse.

20. Here is another confirmatiō, drawn from the effects, & is concluded in a connexiue Sillogisme of the first kind.

*If by this I shall obtaine fruite of thee in the Lorde, and if thou
doest refresh my borrvells in the Lord, thou shouldest receiue
him.*

*But I shal obtain fruit, &c.
Therefore thou shouldest receiue him.*

The proposition is wanting, the assumption is in the 20. ver. & is garnished with a crying out of a wishing, *yea my brother, I wold I might obtaine!*

Here is an answering of an objection, which might be made against the whole Epistle. The objection is wanting, & may be thus supplied. *Why write you so earnestly?* The answer is from the cause, *The perswasion I had of thy readines to obey it, caused me:* which is prooved by a comparison of the lesse to the greater, in a connexiue Syllogisme of the first kinde.

*If thou wouldest do more then this: then thou wouldest do this.
But thou wouldest doe more than this:
Therefore thou wouldest doe this.*

The proposition is wanting, the assumption is in the 21. verse, and is confirmed by a testimony of Paule his owne knowledge, *I know it.*

22 Here is set down a *commandement to prepare him hostage*, whereunto is a brieft transition in this word, *Also*: It is confirmed by a reason drawn from the working cause, in a connexiue Syllogisme of the first kind.

*If I hope to be giue vnto you by your prayers: the prepare hostage:
But I hope to be geuen you by your praiers:
Therefore prepare hostage.*

The proposition is wanting, the assumption is in the 22. verse.

23. Certaine *salutations* are set downe in the 23. 24. vers. in a gathering axiome of the cause and the effect.

24. *Epaphras, Marcus, Aristarchus, Demas and Luke*

Luke salute thee: whereof the first is set forth by the adjunct, My fellow prisoner: which is declared by the cause, for Christ Iesus, the other by their adjuncts, my helpers.

25. The salutation is set downe in a simple axiome affirmatiue, of the subject and adjunct *grace be with your spirit*, that is, by a Synecdoche, *with you*: The antecedent *grace*, is declared by the efficient cause. *Christ*: and it is garnished with a crying out of wishing. *Amen.*

And this is the particular resolution of this Epistle. The generall followeth.

This Epistle hath 2. partes,	{	The entrance,	{	The discription in the 1. 2. verses.
				Prayers, 3. 4. 5.
		{	The rest of the Epistle.	

The rest of the E- pistle.	{	The chiefe matter,	{	Concerning Onesimus fro the 7. to the 22. verse.
				His own hostage. 22. ve.
		{	The shutting vp of it	{
				Fro himself. 25. vers.

FINIS.



TO THE READER.

GEntle Reader, thou hast here a brieft and plain exposition of the first Table of the Law of God, made by Maister DUDLEY FENNER, for the profite of his owne particular charge, and some other his friendes. The which comming to my handes, I thought good to make the profite thereof more generall. And the rather, in that it was the first fruits of his labours, being made by him, before the twentieth yeare of his age. Whereby thou maist see with what an excellent spirite he was indued, even in his tender yeares. Accept it therfore as it is meant thee: and if thou reap thereby any profite, giue God the glorie.



A SHORT AND PLAINE TABLE,
 orderly disposing the Principles of Religion,
and first, of the first Table of the Law, where-
 by we may examine our selues.

AL being lost in Adam, by^b our nature corrupted,^c and much more by the fruites thereof, they who shal be saved, must bee restored, by being^d one with Christ, & so with God.

^a Rom. 3. ver. 9. to the 20. ^b Rom 5. 14. Ephe. 2. 3. ^c Rom. 5. 12. 14. & 6. 21. 23. ^d 1. Ioh. 1. 3.

To obtaine Christ, two meanes are ordained.

The { Law and } preached, 2. Cor. 3. 5. 6.
 { Gospell }

By these two instruments, the holy Ghost worketh ^a two things necessarie to be in vs, for the obtaining of Christ. ^a 2. Cor. 3. 6. 7. Rom. 8. 15 8. &c.

By the first, ^a a true knowledge & feeling of sinne, & the punishmēt due to the same, ^b which maketh vs seeke Christ. ^a Rom. 7. 5. to the 15. Mat. 5. 6. ^b Gal. 3. 19. to the 25. Mat. 9. 12. 13.

By the second, ^a a true knowledge and feeling of grace, ^b with power by faith to receiue Christ ^a Eph. 3. 8. to the end, and 4. 11. to 17. Rom. 10. 14. 15. 16. ^b Gal. 3. 26. to the end.

The Law is a doctrine ^a given of God, ^b commanding ^c to the whole man, ^d perfect obedience,

ence, in doing those things^c only, which in the Law are commāded, & flying those only, which there are forbidden.^a Deut. 5. 28. ^b Rom. 10. 5. ^c soule & body, &c. Deut. 26. 16. & 30. 2. ^d Deu. 6. 24. 25. & 28. 5. ^e Deut. 12. 32. Num. 15. 39. Eccle. 12. 15. Deut. 12. 28.

1 *Geuen*] And therfore euerie thing taught out of the Law, rightly interpreted, is to be received, Rom. 7. 7.

2 *Commanding to doe*] One difference between the Law and the Gospell, which to apprehend Christ, and so justification, &c. asketh but beleeve. Rom. 10. 15. Galat. 3. 10. 11. 12.

3 *Whole man*] Therfore in the comandements not the body onlie, but the judgment, wil, and affections, in the soule, must be taught what to doe, and leaue vndone.

4 *Perfect obedience*] A second difference of the Law & Gospell is gathered: for the Gospell asketh but a true faith, not perfect. Mark. 9. 24. 1. Thes. 3. 10. Also by this, not only the thing, but the necessarie meanes to the thing is commanded and forbidden. Pro. 3. 15. & 8.

5 *Commanded, forbidden*] So that every precept doth not only commaund the good, or forbid the evill, but both. Mat. 22.

That the first worke may better be wrought, the Law hath two properties. Deu. 28. 3. 15.

Curse or punishment, which is the first, which punisheth the least offence with the wrath of God, to be felt for ever in soule and body; called

PRINCIPLES OF RELIGION. 83

led death. Galat. 3. 10. Rom. 6. 23. & 5. 12. 13. Deut. 27. 26. Gene. 2. 17.

Blessing, or reward, which is the second, giving to the perfect obedience of all, the favour of God to be felt with all blessing in soule & body for euer; called life. Deut. 6. 24. 25. Levit. 18. 5. Deut. 30. 19. 20.

Thus much of the Lawe, with the properties and vse of it. Now followeth the interpretation of it: where is declared what is commanded & forbidden.

In the interpretation of the Law, must be seen what is commanded & forbidden. Pro. 2. 9.

Jointly in the whol body of the law ioyned together, & in the generall diuision of the Lawe of God.

{ Generally, }
{ Specially, what is in every particular commandement.

In the whole body of the Law jointly considered, two things are commanded: Knowledg and practise. Col. 1. 10.

Concerning the first, is commanded the true knowledg of good & evil, which is for the age of everie man. Col. 1. 9, 10. Phil. 1. 9. Heb. 5. 14. Luke. 2. 52. To^a desire it, ^bdelight in it, loue it, ^aPro. 2. 3. 4. & 4. 10. ^bPro. 2. 10. Psa. 119. 24. Contrarie, is forbidden generall ignorance of good and evill. Hos. 4. 6. Ephe. 4. 17. To loue it, desire it, delight in it. Pro. 1. 22.

Practise is the following or flying of the thing knowne

known to be commanded or forbidden.

It hath, { Inward feeling. Phil. 1.9. & 2.13.
 { Outward works. Ephe. 5.10.

By feeling of the heart, we choose, loue, desire delight, are zealous in the good thing it selfe, that it may be done; to refuse, hate, abhorre, & are zealous against the known evil. Amos. 5. 14. Phil. 1.9. 1. Thess. 2. 1. Amongst these, zeale is an earnest affection of the mind, whereby we doe follow the good, or flee the evil, so much as we are vehemently grieved with that which hindereth it. 2. Cor. 7, 11. Mat. 3, 7. 1. King. 19, 10. Act. 18, 25. Num. 25. 13. Here is forbidden the contrarie, as no feeling. Ephe. 4, 17. Zeph. 1, 12. In zeale forbidden, want of true zeale. Apoc. 3. 15. Zeale for evil. Mat. 10, 21. Zeale for good beyond knowledge. Luke. 9, 53.

In feeling, the affections must be so ordered, as that they may bee equally more slacke or strong, as the good or evill shall be greater or lesser. The order of the Law confirmeth this, when God is provided for first, then man: first, particular boundes, then generall. He that loveth father and mother more than me. Mat. 10. 37. So wee must desire more the presence of God in the life to come, than his favour in this life. 1. Cor. 1, 7. And loue, and reverence more the teaching Elders, than governing onely. 1. Tim. 5. 17. &c. For the better doing of this, is required { Perfection, }
 { Sobriety. } Mat. 12, 37. & 27. 5

Perfe-

PRINCIPLES OF RELIGION 85

Perfection is, whē the affections in doing, are both strong ynogh, and also syncere or vpright. 1.Chro. 29, 9. Strength is, when according as the good or evill is, there lacketh no earnestnesse of affection. Deut. 6, 5. Mat. 22, 37. Here is forbidden the least remission or weaknes. Rev. 2, 4. Vprightnesse is, when the affection loveth, desireth, &c. In a single hart, only because God commandeth, and for that end, * this is called simplicitie, trueth, a single heart, Deut. 18, 13. Ioh. 1, 17. Ephe. 6, 14. & 6, 6, 1. Chro. 29, 5. Forbidden hypocrisie, vain glorie, &c. Mat. 6, 5. 1. Cor. 13, 3. Phil. 1, 16, & 2, 3.

Which he commandeth generally to all things, the settinge forth of his glorie. 1. Cor. 10. 31. &c. 6. 20.

Sobrietie in affection, is to holde them in, so that they passe not measure. 2. Tim. 1, 6. Tit. 1, 8. Thus much of feeling.

The second thing in practise, is the outward worke, when from the inwarde feeling, the members of the bodie execute. Rom. 6, 12, 13. Rom. 12, 1. The want of this forbidden. Iam. 1 26. To all this is commanded, Perseverance & watchfulnesse. Ephe. 6, 10.

Peseverance is, alwaies to continue and goe forward in doing good, and flying evill. Ezech. 18, 25. Coloss. 1, 10. To this is contrarie, a stay, or going backward. Gal. 5.

Watchfulnes is a cōtinual care with our selues, that we be readily prepared as we ought, to practise good, & resist evil, which is set forth, Eph. 6, 10, 18. 1. Cor. 16, 13. 1. Thes. 5, 6. Mark. 13, 35. In this is forbidden no continuāce, no care, to

title, too slack, &c. Gen. 3. Eue. David 2. Sam. 11.
1. 2. 3. 1. Theſſ. 5. 3. 6.

The remedie of our finnes in theſe, is Chriſt
his death, with his knowledge, Luk. 2. 52. With
his feeling, Ioh. 4. 34. With his zeale, Ioh. 2. 17.
His continuance in obedience throughout his
life, Ioh. 17. 4. His watchfulnes, Mat. 4. 4. 10.^a as
wel to take away the guiltines and puniſhment
of the ſinne, & to impute freely the obedience
and bleſſing: ^b as to giue power to kill the ſin,
and to quicken vs to obedience, ^a 1. Cor. 5. 21,
^b Rom. 6. 2. 3. 4. &c.

Thus much of that which is generally for-
bidden and cōmanded in the body of the Law.
Now followeth what is generally, in the diviſi-
on generall of the Lawe.

The whole Law is devided by the Lord him-
ſelfe into two Tables,

The firſt, doth containe thoſe duties which
wee owe directlie in his ſeruiſe. Deut. 4. 13. and
Exod. 34. 1. 2.

The ſecond, which we owe vnto our brethré,
Mat. 22. 36. Rom. 13. 8. 9.

In this diuiſion we are charged two things:
Firſt, that to perfect obedience of the Law, we
ſhould bring theſe two ſorts of duties ſound &
whole, as thoſe which then onely are pleaſing
vnto God, whē they are found together. Mich.
6. 7. 8. 1. Ioh. 5. 2. and 4. 20. 21. Here then is for-
bidden, the ſeuering of them, as ſome will ſo
delight in exerciſe of Religion, as they wil neg-
lect

leſe other duties towards men, as Maſters, Fathers, Magiſtrates, &c. And ſome ſeek ſo to pleaſe theſe in ſeverall duties, as they neglect too much the other, as reading of the law of God, hearing the word preached, and calling it to minde being heard, &c. Both which are condemned as vngodlie and vnjuſt. Rom. 24. 26. Tit. 1. 4. The forgiuenes of this ſin is had in Chriſt, who was condemned as a blaſphemer: This righteousnes is imputed to vs from him. Ioh. 17. 1, 34, 5, 6, &c. Heb. 5, 7, 8. And with this grace, the other, to bee godly & iuſt, is alwaies given. Tit. 2, 13. and 12, 13. Hence we are taught that feeling ſome readines vnto Godlineſſe, we ſhould turn our ſelues alſo to indevor to work iuſtice: and contrary, the ſecond thing commāded in this diuiſion, is, we ſhould prefer loue, delight, &c. The duties we owe to God, before thoſe we owe to men. Mat. 22. 36. 1. Sam, 13. 11, 12. The remedie in Chriſt accuſed as a blaſphemer, yet ſought the glorie of his Father, not his. Ioh. 2, 17, 18. This mercie maketh vs come to this dutie. Actes. 4, 18, 19. Here wee muſt often marke, how by ſtealth we ſhall bee drawne to the ouer-loving, over-fearing, &c. of men, and in time reſiſt it. Hitherto, what is commanded and forbidden generallie in the Law. Now followeth the particulars in the firſt Table.

In the firſt Table, are commanded duties vnto the Lord,

either

either { Which we owe euery day.

{	that are,	To his person di-	{	The parts. 2. c.
		rectly, comman-		The true ma-
		dement. 1.		ner of vsing
{		To his worship.	{	thē. 3. com.
or		One in seven.		

In the first commandement, Exo. 20, 2, 3. wee must cōsider, first the reason, then the precept. *I am the Lord thy God.* I take this to bee a reason of the next verse; for if it wer a precept, it shuld redonnd, seeing the contrarie being forbiddē in that which followeth; this is cōmāded thereby also. 2. It is not like the other 3. having reasons annexed, this the first & the chiefest shulde want. 3. A general authorising of the Law went before. We may note the reasons are added, to shew vs our sin the better, when we shall see we haue broken not a bare precept, but a precept perswaded by such aunswerable reasons. Also that when we rise by Christ, we might not only be taught what to doe, but be allured to it. *Thy Lord.* This word *Iehouah*, noteth out his being eternall, infinite, beginning and ending of all thinges. Exod. 3, 14. Revel. 1, 8.

By this it appeareth, this Lawe appertaineth to all, because hee is the Lord of all. *Thy God*: that is, one which doth vouchsafe thee a particular favour, when in thy creation he indued thee with corporall and spirituall benefites, and dooth inriche thee vnto eternall life. Psal. 144, 15. Heb. 8, 10. Ezech. 36, 26, 32. Luke.

Luk. 37, 38. Heb. 11, 16. By this appeareth, that neither we nor the Iewes had promises of this life onely: Lastlie, that the true fountaine of subjection vnto God, is this assurance, Hee is our God. Iosua. 24, 16. Rom. 12, 1. 1. Pet. 2, 1 *Which brought.* By this we are taught the better to nourish the former root of obedience, to call often to remembrance the particular benefites of God. By this appeareth that the Lawe was giuen to the Iewes, and vs, not onely to bring vs vnto Christ, but also to allure and instruct vs to obedience when Christ is received. Thus much of the reason. Nowe followeth the commandement *Thou shalt haue no strange, or other Gods before me.* To haue an other God, is to set vp another, whom we will acknowledge to be of power, of goodnesse, justice, of some excellent nature, and therefore feare, loue, reverence, hang on him, in all estates. Deut. 26, 17 18. As they looke for him to be their God, as aboue, so that where this is wanting, either on the part of God, or the people, they are called without God. Ephe. 2, 12. Not his people. Ose, 1, 9. This the Lord forbiddeth to be attributed vnto any but his own Majestie, because he onely is the Lord our God, & by this forbidding comāndeth the contrary, that he only shuld be acknowledged God, he alone so loved, feared, &c. In this commandement therefore, we are first comāded the true knowledge of one true God, then the confidence, & loue, & feare, &c.

which

which is to be giuen to his person. The true knowledge of the true God, is to knowe his ^b nature spirituall, infinite, pure, constant, most simple, &c. ^c his properties of power, goodnes, justice, &c. ^d the distinction of three persons in one Godhead; the actions, or workes of God, ^e his constant decree from before all time of all things, his wise and perfect execution of the same, in the creation and the governing of the world, ^a Iere. 24. 7. Ephe. 4. 13. ^b Ioh. 4. 24. Iam. 1. 17. ^c Esai. 33, 13. ^d Iohn. 1. chap. ver. 8. 9. ^e Dan. 4. 21. Rom. 11. 36. In this we should delight and growe as the chiefe knowledge; Ier. 9. 23. 24. Here is forbidden, first Atheisme, to perswade our heart there is no such true God in heauen, Psal. 14. 1. Exod. 5. 2. Mockers of him and his works, 2. Pet. 3. 4. 5. &c. 3. Those that oppone themselues to the true knowledg of God. Mat. 12. 21. Actes. 6. Not to acknowledge the loue, grace, power, &c. of God, Mal. 1. 2. psal. 82. 6. To deny his justice, Malac. 3. 13. The forgiuenesse of this sinne, was bought by the slaunder of ignorance, and blasphemie laid on Christ, and the anguish of his soule, which he felt for our errors laid on him; by which also we die vnto this sinne, and raise this part of obedience, Ephe. 4. 13. After this true acknowledging of the Lord out of his word, must proceed: first a sure confidence in the Lorde, with the fruites of the same, Psal. 100. 3. Then the other affections of loue, reverence, feare of the Lord

PRINCIPLES OF RELIGION. 91

Lorde: Also a sure confidence in the Lorde, is
 from the assurance of his favour, to be assured
 from him onlie, for continuall defence, delive-
 rance and succour, in soule and bodie, Psal. 27. 1
 3. and 3. 7. 9. Prou. 14. 26. From this confidence,
 springes trust or hope; which is to waite and
 looke for the help, which in confidence wee as-
 sure our selues of from the Lord, Psal. 33. 18. 19
 20. 21. Yea, although meanes be wanting, wee
 giue glorie vnto God, Rom. 4. 10. 2. Kings 6.
 16. From hence commeth it, that we feare not
 in greatest dangers, 2. Kin. 6, 16, Psal. 3, 7, and 27.
 3. That in the time of affliction, we are patient,
 Prou. 20. 22, Heb. 10. 33. Without all murmu-
 ring to holde our peace, Psal. 39, 10. Receiuing
 them as from a father, Iob. 1. ver. 21, Psal. 89,
 39, 49, Reioycing in them assuredlie, Iam. 1, 2,
 Hence also in every condition of life, to glorie
 and reioyce vnspeakable, Psal. 13. 6. and 16. 7.
 8. 9. Ioel. 2. 23. Zepha. 3. 14. Here is forbidden
 first, the want of these, and the contrarie, as to
 wauer or doubt, Psal. 13. 1. 3. and 88. 15. To
 leaue our hope, Heb. 10. 39. To dispair, Gen. 8.
 13. Impatience. Ierem. 20. 14. 18. To haue trust
 in ordinarie meanes, and to make flesh our
 arme, is forbidden, Iere. 17. 5. 6. 7. &c. To glo-
 rie in these, and be proude of them, Deut. 8. 17
 2. Chron. 16. 1. Ierem. 49. 3. 16. and 2. 13. Eze.
 28. 2. 3. Esai. 30, 12, Diffidence in binding God
 to means. Gen. 16. 2. Num. 14. 3. 2. King. 7. 2.
 Luke. 1. To feare for the signes of heauen, Iere.

10,2. To cleave too much to the holinesse of places and persons distinct. Ierem. 7,49. 1. Kin. 12,18. To hope in Astronomers, Interpreters of dreams, Witches, &c. Dan. 2,2. In Southsayers, &c. Leu. 19.6.7. Planet gasers. Deu. 18. 11. To vse evil means to doe good, 1. King. 12,25,26. Ro. 3,4. Out of this confidence, farther proceedeth a cōtinual carefulnes, that in al our waies, that is, thoughts, words, and deeds, &c. we see his wil, & approoue it, & so for that cause look for his blessing and direction, Pro. 3,6, and 16,3. Gen. 5,22. and 17,1, and 48,15. Psal. 146,9. Numb. 15,39. Here is forbidden to walke according to our own judgement and wisdom. Numb. 15,39. Gen. 11.4. Also a distrustful care Mat. 6,25. Luke. 12,26. To this, last of all is adjoyned humilitie, when emptying our selues of all, we giue God the whole glorie of all good thinges, which are in vs. Genes. 18,17. 1. Pet. 5,5. Esai. 40,3,4. Forbid loue of our honor, Math. 18. 3,4. Vaine glorie. Phil. 2,3. Boasting of any thing in vs, 1. Corinth. 4,7. Presumption, Zeph. 3,11, 12. Hitherto of a sure confidence commanded in the Law, with those thinges which spring from the same, the affections commaunded here, the vse whereof is perpetuall, are the true loue and reverence of God. The true loue of God is, when with all our soule, strength, &c. we cleave to the Lord aboue all, Math. 22, 26. Hence is commaunded to desire his presence more visible in heauen

ven above all, and reioice in it about all, Psal. 16, 10, 11, 12. 2. Cor. 5, 8. Here is forbidden the loue of men, wiues, children, or any thing of this life, to desire it more than the Lord and his presence. Phil. 4, 18. Iohn. 12, 43. Reverence of God, is, when being overwhelmed with the infinitenes and excellencie of his being, wisdom, strength, goodnes, mercie, justice, purity &c. We are drawne to behaue our selues more shamefastly and vprightly, in his presence, then before the greatest majesty in the world, Heb. 12, 28. By this is forbidden no reverence, lesse reverence vnto the Lorde, than vnto men, as afore in loue. The last is the feare of God: The feare of God is, when our ^a heartes are moued and troubled with this about all, least by offence wee shoulde ^b displease our gracious Father, and so purchase his wrath and punishment proceeding from it, ^a Phil. 2, 12. 1. Pet. 1 11, and 2, 17. ^b Hebr. 4, 1. This feare differeth from the feare of the wicked: First, in that it proceedeth from faith, hath alwaies comfort with it, & sure hope in perswasion of the loue of God, Act. 9, 31. which the wicked haue not. Secondlie, this is chiefly, least by our infirmity, we should displease our God, where the wicked onelie tremble, because of the punishment, 2. Cor. 7. 1. Here is forbidden hardnesse of heart, and no feare, to feare any thing, as the losse of life, goodes, friendes, displeasure of men, &c. equallie, or more than the displeasure of the Lord,

Lord. Mat. 10, 26, 28, 13. Phil. 1, 18. A&A. 16, 9.
 Apoc. 21, 8. And the vse of this shal end, when
 all infirmitie and weaknes shall be taken away.
 Apoc. 21, 4, 5, 6. Our remedie for this our sin,
 is in the death and righteousness of Christ, who
 being condemned as proud, making himselfe
 equall with God, as loving himself more than
 God, was found meek, humble, faithfull, & re-
 verent towards his father at all times, 1. Pet. 2
 22, 25, yet so, as when we receiue him thus our
 righteousness, we must receiue him, our sanctifi-
 cation, that in all these things we may be holy.
 1. Cor. 1. 30. 1. Pet. 1. 13. to the ende. Thus
 much of that commandement, which hath pre-
 scribed duties, directlie teaching to the person
 of the Lord.

Now followeth, that we owe him, but in the
 outwarde worshipp which he hath comman-
 ded. And first, of the parts of it in the second,
 then of the true vse in the third.

The second Commandement.

In the second comandement, we haue first,
 to consider the precept, then the reason: The
 precept hath two partes, the first in the fourth
 vers. Exod. 20. *Thou shalt not make to thy selfe anie
 grauen thing, or Image, or likenesse of anie thing in
 heauen above, &c.* In which part, by an vsual ma-
 ner of the Law, a part being put for the whole,
 as in the 6. 7. 9. commandements, and that one
 of the fowlest, look to note the filthines of the
 rest, wee are forbidden generally to acknow-
 ledge

PRINCIPLES OF RELIGION. 95

ledge, loue, delight in, desire, make or vse, being made, any invention of men, cyther to present God, or to declare how he is affected towards vs, or to do any maner of worship vnto him by, and is called the whoring after our own heart. Ier. 13. 10. & 16. 13. & 18. 12. & 19. 5. Col. 2. 22 23. Esa. 29. 13. Mat. 15. 8. Now by the contrarie is commanded, to acknowledg, loue, desire, delight in, and outwardlie practise all those parts of his worship, which he in his word hath commaunded, Deut. 12. 32. Ioh. 4. 22. 2. King. 17. 26. In the secōd in like maner, is forbidden by one sort, to acknowledge, loue, &c. any other vse, of any rite or outward meanes vsed in the worship or service of God, then he hath ordained. Ioh. 4. 22. 2. King. 18. 4. By the contrarie, commanded to acknowledg, loue, &c. only the proper vse of euerie rite & outward means which the Lord hath ordained : so to receiue the Sacraments, as pledges of our conjunction with Christ, the remission of our sinnes in him, &c. not to make them a sacrifice for the quicke and the dead, not to bow downe and worship them: so to receiue the Ministers as the messengers of God, to reconcile vs by the Gospel, to forgiue vs our sins by the word, to commaund vs our dutie, &c. But yet as instruments. 2. Cor. 5. 18. Math. 18. 18. And therefore may not worship them, sacrifice to them, &c. Act. 10. 16. & 14 13. And this is the true sense of the commaundement.

Nowe

Now let vs see what particulars are forbidden, and what commanded. First, wee see forbidden in the first part, the making of Images to liken God, or to worship him, whether graven or painted, Rom. 4, 12. Ezech. 8, 10. Ioh. 5 21. No Image of God must be made,^a because he is a Spirit, nor of Christ,^d because pictures & images are teachers of lies, neither those, nor any other such shuld be suffered in the Church or at home,^c because we are instructed sufficiently in the Gospell.^a Exod. 33. 24. Rom. 1, 23 ^bIer. 10, 8. Abac. 2, 18, 19. ^cGal. 3, 4. 1. Cor. 4, 6 2. Tim. 3, 17. Forbidden in the 2. part, to worship images, to set them vp, to gilde them, or any manner of way to serue thē. Mat. 4, 10. Apo. 19, 20. Also here is forbidden all additions of Sacraments, as the Papists made matrimonie, and so gaue it a sign of the wedding ring, al additions vnto them. 1. Cor. 11, 13. All addition of ministeries in the service of the Lord: as the Papistes added Priests to sacrifice, Exorcists to conjure, &c. Luk. 20, 6. Iohn. 3, 21, 22, 23. Also mens traditions & ceremonies brought into the church, not being to edifying, nor for comelines, nor for order, &c. 1. Cor. 14, 10. Math. 15 8. Secondly, in this commandment other sorts of particulars are forbidden, as al means, occasions, or appertenances of Idolatrie, whereby some shewe, or remembrance or reverence is kept. Psal. 16. 4. As all Mariages, coniunctions or neare familiaritie with Idolaters. 2. Cor. 6.

24. Deut. 17, 3. 4. 2. Chro. 19, 1, 2. Gen. 24, 3, and 28, 1, & 34, 14. Likewise all reliques of Idolatry which we must pollute and mar, not doing any service or honor, no not giving them any estimation, 2. Cor. 6, 17. Esai. 30, 22. 2. Chron. 29, 5, Hitherto of certaine particulars forbidden. Now follow some commāded, as the outward means, which the Lord hath commaunded in his word: they are of two sortes,

eyther, { Such as the Lord commādeth vs to
giue him for his honour.
Or those which hee giueth vs to vse
in his service, Esai. 45, 23.

Of the first sort,

are, { Ordinarie, which are several actions of
our bodie, Christianly, according to the
custome of the Church, commanded in
the word of God, and orderly and re-
verently ordered in his service.

Speciall, the fruit of the lippes,

in { Prayer, and } Heb. 13, 15. Dan.
{ Thanksgiving } 6, 11. Psal. 55, 18.

{ Extraordinary fasting.

Of the actions of the body orderly and reve-
rētly vsed, are bowing of our bodies, Esai. 45
23. Reverent attention declared sometimes by
rising vp. Gen. 49, 33. 1. Chro. 28, 2. Num. 23,
22. 2. King. 23, 2. 2. Chro. 34, 31. Neh. 8, 6. Also
lifting vp of the hands and eies, &c. Psal. 123, 2
& 141, 2. For even as a Husband looketh that

H

he

he alone should not onlie haue the heart, but also the reverent and loving behauour of the bodie, 1. Pet. 3, 6. Gen. 26, 6. So the Lord requireth these, both as testimonies of our sincerity, as also helpes of our infirmitie, when we may conveniently vse them, and forbiddeth to doe in like manner to any besides him. The greate carelesnes & negligence in these, and the fruite of the lips in praier, and praise of the Lorde, is condemned by the example of *Salomon*, 1. Kin. 8, 12. Dan. 6, 11. And of Christ, Mar. 7, 34. Mat. 26, 36. To these sometimes also to helpe when our praiers, and confessions, and hearinges, &c. must be more earnest and liuely: because our great sinnes, necessities, &c. Then is fasting added, which ^a is a profession of our repentance by abstinence, ^b instituted of the Lorde, for ^c better humbling of our selues in prayer, for some especiall grace, as is sette forth in the booke intituled, *The Description of the exercise of fasting*. ^a 2. Sam. 12. 16, 17. Est. 10, 6. Levit. 23, 23. Iudg. 20, 26. ^b Levit. 23, 14, 27. Ioel. 2. 15. Luke. 5, 33. Actes. 13, 23. ^c Mat. 9, 15. Ioel. 2, 12, 17. 1. Sam. 7. 6.

And thus much of those which the Lord in mercie and wisdom receiveth of vs.

Nowe followeth those meanes which hee hath given vs, and they are attributed vnto the Lorde himselfe directlie, as his titles, to be vsed,

Eyther

PRINCIPLES OF RELIGION. 99

{ Simplie. Rom. 9, 5. 1. Tim. 1, 17.
 In an oth. Deut. 6, 13. Ier. 12, 26. Esa. 18.
 Or his works.

either { Given of him by { His word,
 mā his ministry { Sacraments,
 Order of the Church

His works are given, not to worship them,
 which is forbidden, Deut. 4, 12. But to see and
 behold, & praise in them his wisdom, goodnes,
 power, &c. Psal. 67, 13, & 104, 1, & 107, 42. Psal.
 64, 10, 11. His word he hath givē, that we shuld
 read and meditate in the same day and night,
 to confer of it with our wiues, children, servāts,
 privately at home, Deut. 6, 7. Psal. 1, 1, & 119,
 55. The Sacraments also hath hee given, not to
 be neglected, as most excellent pledges of his
 sure fauour and mercie in Christ. Rom. 4, 11, &
 6, 3, 4. Eph. 5, 26. 1. Cor. 11, 23. The order of his
 Church set down in his word, Heb. 3, 2. 1. Chro
 28. 12, 19, & 2. Chro. 29, 25, & 1. Chro. 15, 13.
 1. Corint. 9, 8. For ruling of his Church, by his
 word: Rulers who haue the care of soules com-
 mitted to them, Heb. 13, 17. Iames. 5, 14. Act.
 14, 23. And some of them^a to labor also in the
 word,^b one by teaching, another by exhorting,
^c some to attend vnto maners, watching ouer
 the people, to admonish them, to comfort thē,
 to pray with them when they be in distresse, &c
^d to ioine with the others in the rest of the go-
 vurning of the Church.^a 1. Tim. 5, 17. 1. Cor.
 12, 28. Rom. 12, 8.^b Ephe. 4, 11.^c 1. Thes. 5, 12,

13, 14, Iam. 5. 41. ^d 1. Tim. 4. 14. 15. 6, & 21, 18 Mat. 18, 17. Also for the better relieving of the poore, distributers of the Church reliefe. Act. 6 2, Rom. 12. 8. 1. Tim. 3. 7, &c. Al which we must know, delight in, procure, and everie one according to his owne calling set forward; as Psal. 27 4, & 42, 23. 1. Chro. 13, 1, & 29, 6, 7, 8, 9, &c. 2. Chron. 15, 3, 12, 13, & 29, 30. Hag. 1, 4. & 14. In all these things commanded & forbidden, we may easily feele severall finnes and corruptions by due examinatioⁿ of our selues, severally in every one: but Christ hath by his death satisfied for our finnes, Rom. 4, 25. and hath bin ^azealous in the obedience of the partes of this law, that in him we may haue perfect^e obediēce, ^b yet so as by his death, we more and more die vnto these sins, & by his resurrection be made liuely to serue the Lord sincerely according to his will. ^a Ioh. 2, 14, 15. Mark. 7, 34. Mat. 26, 38. & 27, 30. ^b 2. Cor. 6. 14. to the 2. vers. of cap. 7. Hitherto of the commandement it selfe.

Now followeth the reason, which is drawn from a double propertie of the Lord: his jelousie in wrath, and his mercie. *For I the Lord thy God. i.* euen then being joyned vnto thee by my mercifull covenant, as a husbände to his wife, Chap. 19, 6. *A strong God.* The first title is added to note his great power, to doe what he will, so that being perswaded in the first propertie of his readines to punish, and in the second of his readines to reward. And first, in this of his power

er

PRINCIPLES OF RELIGION. 101

er we need not to doubt at all, & such vse wee should make of his titles. Psal. 2, 12. 115. 3, 10. *Jealous*. This is a kind of speech taken from married folks. Hos. 2, 2. Ezech. 16. who cannot abide their wiues should giue either in affection or in gesture, countenance, or any maner of behavior to others, that which appertaineth to the only: and by this we gather the greatnes of the sins, either of grosse idolatry, or any countenance vnto it. This jealousie he setteth further forth by the fruit, that the Lord punisheth severely this sin. *Visiting iniquitie*. i. punishing this sin, or the transgression of this Law, in dissolving this holy band: for so the generall word iniquitie, and evil is taken, sometimes for some speciall great sin, as Deut. 17. 2. psal. 78. 39. And here it appeareth that it must be so taken, because it is not a reason of the whole Law, but of this commandement onely. This is further declared by the persons, on whom it falleth. *The third and fourth generatio*. Which is, both because by the fathers sin, disanulling the covenant by idolatry, the child falleth out of the same, and continuing in that fall, is punished justly for his own sin, & his fathers both. Mat. 23. 25. And therefore that which is added, declareth those which are punished. *Those that hate me*. That is, those that securely commit spirituall whoredome against this commandement; & so this is nothing contrary to that, Ezech. 18. *Exercising benignitie*. This is the second propertie, wherein the Lord de-

clareth his reward towards the keepers of this Law; that is, free liberalitie or bountie (for so the word signifieth) in receiving them into a covenant of life and blessednes, yea, and that eternal. Act. 2. 37. Out of this we learne, that as a childe to his father, when wee shall doe all that is commanded, wee are ^a but vnprofitable servants, and haue done but our dutie: and as if our father leaue vs no patrimony, are we lesse bound to doe our dutie? So if the Lord had not bound himselfe by his covenant, which came from his free & vndeserved goodnes, could we haue claimed any thing by fulfilling, because we did but our duty, for the mercie of creating vs in great dignitie, according to his own likenes and righteousnes. But now hauing so many times offended since the knowledg of his grace, and lying in his wrath; both by natural corruption & continuall serving of sin from the same daylie, now is it not mercie onelie, without all deserving, when hee giveth vs by ^b imputation, the righteousnes of his Son, and so eternal life; and then transforming vs vnto his likenes againe, when we are first set freely in possession of eternal joy? ^a Luk. 7. 6. 7. 8. ^b Rom. 6. 15. to the 20. Tit. 2. 12, 13. 14. This is enlarged by the persons to whome this is graunted. *To a thousand generations.* Which sheweth, that the Lord in respect of vs, setteth his mercie aboue his iustice. But he setteth them forth by their fruites that be partakers of it. *That loue him, and keep his com-*

mandements. By loue, he noteth, that this should be the fountaine, from which, the outward obedience of this commandement shuld spring; so that if we loue not, delight not, in the partes of his worship, because in trueth wee loue him and his glorie. These things are abominable. Ioh. 14. 23. *His commandements.* Here, as iniquitie, was put for the spiritual whordome against this commandement, so commandements are put for the severall partes of obedience in this precept, as the circumstance of the place doth shew, by which we see all good intents are shut out. As they haue bene severely punished of the Lord. Deut. 4. 15. Esa. 30. 21. 1. Chro. 15. 13. & 2. Chron. 13. 10. 11.

Hitherto of that cōmandement which hath prescribed vs the severall partes, or outward means which we must loue, desire, &c. in his worship, which we giue him.

3. *Command.*

In this commandement as afore, wee must consider, first the precept, then the reason. The precept is, *Thou shalt not take the name of the Lord thy God in vaine.* Take, that is, make any vse: for the word signifieth to take vp, or lift vp on our shoulders. The name of God is his memoriall amongst men, which beeing in his titles, most properlie is given to them, whether drawen from his nature, as *Iehovah* the Lord, or his properties, just, holy, merciful. &c. The God of Abraham, Iacob, &c. Exod. 3. 15. Hence, because

the Lorde in excellencie is remembred in his workes, by likenes they are called his name. Psal. 8. 2. 2. Chro. 6. 32. Much more his Gospel. A& .9. 15. His Sacraments. Mat. 5. 6. Also true praier is the honouring of his name, and euill the prophaning of the same. Gen. 4. 26. Mal. 1. 11. 12. Therefore here hee comprehendeth all these, and forbiddeth to vse vainly; that is, vn-reverētlie, rashlie, falsly, or hypocritically, lightly or vnprofitably: all which are vttered by the Hebrew word: so that by the contrarie, here is commāded to know, allow, loue, desire, & pra-tise the true vse of Gods name, in all the outward means of his worship, by being prepared reverently to take it vp, by bringing the proper affections in the vse of it, and by shoting at that most profitable end, which hee hath appointed for everie one. All which we must consider in everie of thē seuerallie, & first in those thinges, which having imprinted his name in them, he hath giuen vs, and those which are directlie attributed to him, his titles, and works. His titles according to the double vse of them, simplie, or in an oth, hath double caution sett downe in the word. In the simple vse, we must be prepared either by premeditation, or els by some occasion going before, which doth stirre vp the seuerall affections of the heart in the vse of them. Rom. 9. 5. 1. Tim. 4. 17. 2. Chro. 24. 22. Here is forbidden the vsual taking vp of the titles of God, not having our affection prepared

to the reverēt vse of thē: by any of these means the proper affection here, must be according to the tytle & vse of it, as in the example of Zach. 2. Chron. 24. 22. Being led by the occasion of their vnjust and vnmercifull dealing with him, had a full perswasion, and feeling of the sight and justice of the Lord, and so made vse of that glorious title, the Lord to terrifie thē, & bring them to repētance. The vse of his titles must be either to set forth directly the honour of God: his nature, power, mercie, justice, &c. as Rom. 9 5. Tit. 2. 13. Or to make profit vnto men, either our^a selues, or^b others, to be more moued with the feeling, of the^c mercie, ^djustice, ^epower, ^fauthority of the Lord, in any waightie matter, to be strēgthned amongst vs.^a Psal. 3. 4. & 20. 8. & 118. 12. 1. Chron. 17. 27. Act. 10. 33.^b ^c1. Chro. 29. 20. Luk. 1. 28. Esa. 12. 2.^d 2. Theff. 2. 8. ^eGe. 17. 1. ^fExod. 3. 15. 1. & 1. 10. Here is forbiddē the vse of the name of God, when wee haue no such end, as we do commonly at everie trifle, if but vnawares we let fall a thing, or when we vtter some troubled affection, as Gen. 15. 5. Or a falshood is confirmed. as Gen. 27. 22. 2 Sam. 16. 8. Or in blasphemie. Levit. 14. 11. When we vse the name of God in an oath; according to the excellencie of this dutie, wee must bee diligētlie prepared by earnest and sufficient consideration of the person of the Lorde, to whose judgement wee must commit our selues, of the cause, and matter whercabout we sweare, with
all

all other circumstances appertaining thereto. Eccle. 5. 2. Gen. 24. 5. Wherto appertained the ceremonie of lifting vp their handes vnto the Lord, which called them to mind with whome they had in this cause to deale. Gen. 14. 22. So sometimes they added, or put in steade of the creatures of life, heauen, earth, afflictions, or sufferings, not to giue the honor of an oath vnto them, which were abominable. Deut. 6. 13. Esa. 18. 18. 1. King. 8. 31. Heb. 16. 17. But to affect their heartes the more, with reverence of him, his glorie, or power, or mercie, or justice, which were most sensible in those things. 1. Sã. 20. 3. Mat. 5. 34. 1. Cor. 15. 31. To which, if the names of Idols be added, as it taketh away this vse, so it is abominable. Hag. 8. 14. Zephan. 1. 5. Here is forbidden all carelesnes rushing to othes, without due consideration, yea, though the causes be just. Eccle. 9. 4. Ier. 4. 2. The second thing is, with all reverēt behavior in the action it selfe, to haue a syncere and vpright heart, as wel in the feare of God to hallow his name, as to help the trueth in necessitie: which is called swearing in trueth. Ier. 4. 2. The end is, to make knowne a very waighty truth, which cannot by any other means be so conveniently knowne. And this is to sweare for a just cause. Ierem. 4. 2. Heb. 6. 16. Here againe is forbidden rash and common oathes, not taken vp for such a cause, Eccle. 9. 4. Mat. 5. 34. False oathes, perjurie. Lev. 19. 12. Deu. 5. 11. And thus much of titles. Now fol-

followeth of the works of God. For the workes of God, any speciall preparation, besides that which is not general, I haue not found. The affection, which is proper in the diligent consideration of them, is great reverence and sweet feeling of the glorie of God, which any manner of way is found in them. Psal. 64. 9. 10, & 104. 34. We contrariwise, either wholly neglect the same as Esai. 6. 12. or els in lightnes, &c. in which sort we speak sometime of women, sometime of holy matrimony, yea, sometime of the joyes of heaven, and paines of hell, making foolish and vaine plaies of these thinges. The vse or end of al the work of the Lord towards him, to preach and set forth the power and glorie of the eternall kingdome of God. Psal. 145. 11. 12. To vs, that we and our posteritie may better knowe, trust, loue, and feare the Lord. Psal. 78. 7. Deut. 4. 9. But contrariwise, we neuer make any such vse, but harden our hearts against al his works, both of justice and mercie, thereby declaring our palpable blindnes in such light, Psal. 111. 2. & 92. 6. 7. & 10. 5. And thus much for the true sanctifying of the name of God, in those things which are directlie attributed vnto him. Now followeth the other, in the private exercise of his word, in reading, conferring, &c. Wee must be prepared in our hearts, by a great reverence of the most heavenlie, most constant and profitable wisdom of the Lord for vs, contained therein, Psal. 119. 129. By a sure hope to finde

vnderstanding in the plaine light of the Lord, Psal. 119. 130. Pro. 8. 9. By an earnest prayer vnto the Lord, for the true vnderstanding, feeling, and practise of the same, proceeding from an hungrie soule after these graces. Psal. 119. 131. &c. Here is condemned our great want in all these things, which come commonly at all adventure, without any due consideration of this most holy exercise, in the reading, conferring, &c. it selfe, wee must drawe our whole soule to marke, weigh, and attend vpon whollie, which is set foorth by lifting vp our handes vnto the Lawe, to meditate in it, by searching & turning &c. Psal. 119. 48. Also a bowing downe to look vnto it. Iam. 1. 25. Psal. 119. 15. To incline our heart to vnderstanding, to crie after wisdome, to serch for it as for hid treasure. Pro. 2. 3. Here againe our great coldnes, wavering minds, and multitude of other like infirmities, is condemned. The end is, that we may apply all vnto our selues, examine our hearts by it, and so in calling on the Lord, wholly to indeavour our selues to put it in practise. Psal. 19. 26. 27. and 59. 60. Prov. 2. 1. Here is condemned the prophane abusing of the same, in iestes, playes, &c. Pro. 13. 14. In the order of the Church, as the means are more glorious and excellent, so wee must prepare our selues more earnestly on euerie side. Eccle. 5. 1. To the Lord, in the person of the Minister, whō we must receiue as the Lord. Rom. 10. 15. 2. Cor. 5. 19. 20. speaking his word
trulie

truly, Deut. 18. 18. 19.^a Or admonishing, or^b interpreting, or^c censuring, ^a 1. Thess. 5. 12. ^b Deut. 17. 10. 11. ^c Mat. 18. 17. In themselves, that they sift their hearts to receive with pure affection, the true use of them severallie in the exercise it selfe, reverently behaving our selves according to the nature of it, and in our hearts to feel the power and force of them: afterward also, to use all this to the several profite and end for which these are ordained, as we will shewe in some of the principal particulars. In the exercise of the word preached, being the way to open^a truth to our judgment and understanding, to^b plant it, and to root it in our heartes and affections. We are commanded to put away all other things out of our mind, and all superfluitie, or malice, or filthinesse whatsoever, and be ready & swift to heare, yea and to receive the worde of the Lord by his minister, his husbandman is ready to ingraft in our soules. Iam. 1. 18. Luke. 8. 18.^a Luk. 14. 27. 32. ^b Rom. 10. 15. & 12. 8. Act. 26. In the action it selfe, we must with all^a attentiveness so give our heart, as we must have a present^b touch and feeling of those things which are delivered, that^c in promises we may rejoice, receive comfort and strength: in his threatnings, we may thoroughly feeble our owne estate & miserie, and so be humbled for the same, ^a Psal. 78 1. ^b 1. Thess. 2. 13. ^c Nehe. 8. 8. 10. and 13. Act. 2. 37. The use afterward is, by repeating, examining by the scripture, and applying to bring
to

to practise of life & conversation. 1. Theff. 5. 20. Acts. 17. 11. ^a In the preparation, is forbidden the great loosnes, & carelesnes of men, once to think about what they are, ^b the vnreuerence & litle regard of the mighty furniture of the Lord in his servants, ^c yea & sometimes the captious, proud, stubborne, & malicious purpose in hearing. ^a Eccl. 5. 1. Exo. 19. 9. ^b 2. Cor. 10. 5. ^c Act. 2. 13. 1. Kin. 21. 20. In the action it self, we see by that is forbidden, our heades full of other matters, running vpo our profits, pleasures, &c. the great hypocrisie of many, who taking some delight in the thing outwardlye, haue no true feeling wrought by it, when they hear, Ezec. 33. 31. 32. The brawnie and fat heart, which being never a whit moved, never or to small purpose repeateth, examineth, applieth, or practiseth, Ezec. 33. 31. Zeph. 2. 1. 2. Sam, 12. Mark. 6. 20. In the Sacraments, the preparation is an examination of our faith in Christ, 1. Cor. 11. 28. Iob. 1. 5. of repentance. Esa. 1. 16. & 66. 2. speciallic also in reconciliation of our brother. Mat. 5. 2. Here great ignorance, slothfulnes, blockishnes, which without al awe & reverence, to presume to pertake the same to our great judgment. 1. Cor. 11. 28. Gen. 4. 5. 7. In the action or work it self, we must feel a most sweet & sure confirmation of our faith, of receiuing of Iesus Christ with his wisdom, righteousness, sanctificaton & redēption; that by the liuely feeling of this, wee should be throughlie inflamed, to giue praise & thanks

PRINCIPLES OF RELIGION. 117

thāks vnto the Lord, with the Church. Mat. 26. 30. The vse is, after al tēptations to receiue comfort & relief by them, Psal. 51. 9. Of one correction, for the rest, as of excommunication: the preparation is by the authoritie & majestic of Christ, the action a fearful sentence with majestic, iustlie pronounced, the vse for the sleying of the flesh, that the spirite might bee saued in the day of the Lord. 1. Cor. 5. 4. The reason followeth: *For he wil not hold him innocent, that taketh his name in vaine.* That is, he wil condemne him, as S. Iames and S. Paule write, the one against rash swearing, & the other of the abuse of the Sacramentes interpreteth; Aboue all thinges sweare not my brethren, &c. least you fall into condemnation. Iam. 5, 12. 1. Cor. 11. 29. 34.

4. Command.

Hitherto these precepts, which commaund duties in the worship of the Lorde, which wee owe everie day vnto him.

Now followeth that dutie, which one day in seuen must be given vnto the Lord, in the sanctification of his Saboth. *Remember,* So he seemeth to speake, because, when as this commaundement was before given, they had neglected the same. The Saboth day to sanctifie, that is, to seperate it from a cōmon vse, and dedicate it to a peculiar & holy vse vnto the Lord. So the gold, the vessels, &c. were said to be holy, & dedicated for the holy vse of the temple, & might not be given

given or put to any other vse: To sanctifie a Saboth therefore, is to call our selues, not from our owne sinfull waies, which wee must doe euerie day, but from our honest and lawful callings, that giuing our selues to godly and Christianlie exercises of our faith, we may be strengthened in the waies of God, and so in thought, word and deed, consecrate a glorious Saboth vnto the Lord. Therefore it is called the Saboth of God. Exod. 20. 10. & Leuit. 23. 3, He calleth it an holie convocation; that is, dedicated to holy meetings. So Esai 58. 13. Hereby is confuted their opinion, that take it a Saboth kept, if they rest from their labours, so in the meane time they labor in plaies, dansings, vain songs, & enterludes, &c. as though the Lord had called vs from our profitable labor commanded, to displease him in these vanities. Again, others also, who if they be better than the former, abstaining from those things, haue notwithstanding their heads, hearts, and mouthes, so ful of worldly things, as they do not indeed perform the trueth of the Saboth, when as it should bee kept as the rest of the Law, not only in action, but also in the thoughts of the heart, & words of the mouth. Esa. 58. Amos 8. 5. But before we come to the proper and peculiar exercises, we wil set downe reasons, that prooue it perpetuall for the Church in this world, to haue one such day in seve to be dedicated vnto the Lord, that so we may haue the vse of it in our conscience

ence, and of the ceremonie ceased I will speake in the end. First, because of the covenant of the Law, which biddeth vs doe, & so liue thereby, driving vs vnto Christ, Rom. 10. 5. Ther are ten partes, called ten wordes or sentences, of which, if we take away this, there will be but nine, Exod. 34. 18. Secondlie, if Adam being in his soundnes, because his mind not being infinite, could not doe his ^a worke, ^b & praise God, pray to him, meditate in his creatures, of his wisdom, mercie, &c. had need for that purpose, wholly to giue himself ouer more fullie, the he did by times in other daies once in seven daies; how much more, having in vs so much ignorance, hardnes of heart, &c. that we might help our weaknes, & grow forward? ^a ^b Gen 2, 3. 15. Thirdly, when this was a peece of the image of God in him, that he did not onely those daylie duties, after mentioned together, with tilling and keeping the garden. Gen. 2. 15. euery day, but was further able, one whole day, in soule & bodie to giue ouer himselfe to the former Saboth, exercise of praying, praising, &c. Either we must not knowe, and not be borne again to this piece of excellencie, or els wee must haue this peculiar commandement to humble vs, & in this point to driue vs vnto Christ, afterward also, be a rule and square vnto vs of the same. Fourthlie, the Apostles in taking this day, and giving it the name of the Lordes day. Apoc. 1. 10. as before that was called the Lords Saboth

and ordaining publike exercises, Act. 10. 7. and privat, 1. Cor. 4. 2. As they did shew, that in the particular seventh day, it was ceremonial: so in the common necessitie it was perpetual, according to the foresaid equity. Last of all, as *Calvin* saith vnto the Papists, of the seconde commandement, who also said, that was ceremoniall and abolished. As long as we feele the grosnes of our nature to invent false worship, framing Images of God, so long that must remaine to humble vs: euen so, as long as we doe feele our corruption, in accounting the Saboth vnpossible, and so omitting & prophaning it, so long we wil hold it to be perpetual. Now, the lord to help our infirmities, hath giue vs variety of profitable exercises to be occupied in, & to recreate vs as it were in another, being weary of one.

They are either { Publike, } Nehem. 8. 5. 13.
 { Private. }

Publike, is to join with the Church from the beginning to the ending, in the hearing of the word preached, in praying, and administring of the Sacramentes. Eze. 46. 1. 2. 3. 10. Nehe. 9. Eisd. 3, Act. 15. 20. 21. & 17. 2. & 18. 4. Luk. 4. 2, 2. King. 4. 23. Privat exercises are for our selues to encrease godlines, for others their comfort. Nehem. 8. 13.

Of the first sort are, rejoycing in the word received, and profiting by that. Also meditations, conference, &c. on the works of God, that so we might not onely by doctrine, but by experi-

PRINCIPLES OF RELIGION. 115

perience be taught, and so be brought to greater feeling, as is commanded, Deu. 5. 20. For others, we are commanded duties of loue, in relieving, & comforting the needy, aswel bodily by our help, as spiritually by comfort & conference out of the word, edifying one another in our most holy faith. 1. Cor. 14. 2. Mat. 12. In these things our contempt & neglect, both of the mercy of the Lord, who hath ordained so many good means to increase our knowledge, our feeling in the faith & good works: his wisdom, who hauing regard to our weaknes, hath giue vs such great variety, that alwayes being weary of the one, we may breath our selues in the other. In this as in the rest, and the commaundement going before, we must haue the sinnes forgiven in the sonne of God his obedience; here, Luk. 13. 10. to the 18. vers, Luk. 13. 4. 5. In him also, we must receiue power with this former grace, to die vnto this sin, and rise vnto this part of obedience.

Now followeth the reason, whereby he doth both make plaine the obedience, and allure vs vnto it. He allureth, because he giueth this equitie perpetuall, that seeing in sixe daies, we may doe all our worke, which is necessarie for the maintenance of this life, and provision of our families, which is declared by these oppositions in the 9. and 10. verses. Sixe daies thou shalt worke, but the seuenth day is the rest, or Saboth of the Lord thy God. In sixe daies doe all thy worke, in the seuenth doe no worke, but

of the Saboth. Math. 12.5. *The Saboth unto the Lord*, Here, as in that afore, are the Papists confuted, who ordained Saboths to Saintes & Angels, a worship due to the Lord onlie, who also tooke away this libertie of fixe daies wholie, & too often. *No maner of worke*, except for frugall necessitie, of putting on of apparell, of meate, drinke, &c. which must be as meanes to helpe and succour the weaknesse of tender and olde age, the strength of strong men in this exercise; who if they should ordinarilie abstaine on that day from these things, it would make them much vnable to accomplish that worke of the Lorde, and so it is expounded, Luke. 13. 15. Wherefore that of Exod. 35.3. was a rudiment ceremoniall, whereby they were instructed to the reverence of the same, when as otherwise they might doe great things. This is further declared by a distribution of the efficient causes, *Thou, nor thy Sonne, nor thy Daughter, nor thy Seruant*. By which wee see, we doe not rightlie obserue the Saboth, except all within our gates, that is, our authoritie, (so called, because they bound the proper place of everie man, where he exerciseth anie authoritie) doe likewise sanctifie the same. The seconde reason, is drawne from the example of the Lorde himselfe, the more to allure vs and mooue vs, who contende to come neere the excellent: So Christ gaue an example for vs to follow. *For the Lord made heaven and earth in fixe daies, but the seventh he rested.*

By

PRINCIPLES OF RELIGION. 117

By that seventh day, he pointeth out the Iewes Saboth, the seventh from the creation, to the which day they were never preciselie tyed, because being the seventh, it caried a note of perfection, and so did shadow out the excellencie of our rest vnder Christ, Heb. 4. 20. And therefore, because that was ceremonial, that proper day was pointed out to Adam. Gen 2. Whereas if this had not bene ceremoniall, he had not needed, because the morall equity of one in seven, was written in his heart, as aboue hath bin noted. And thus, as it was a figure of our sanctification and adoption, it was not a peece of the first Table, but rather generall to the whole Law, and therefore in that respect is abolished, Col. 2. 16.

The end of the first Table.

All Glorie to the Lord.



THE WHOLE DOCTRIN OF THE
Sacraments, plainlie and fullie set downe,
and declared out of the word of God.

The place out of which we will draw the generall doctrine of both the Sacramentes, is, 1. Cor. 12. 13. *For by one Spirite we haue bene al baptized into one body, whether Iewes, Greeks, or seruants or free, and al haue bin made to drink into one spirite.*

The generall declaration of a Sacrament
drawen hence.

A Sacrament of the eternal couenant, is a publike & faithfull worke of the whole Church, wherein by the Ministers putting apart by the word and praier, to an holy vse, a visible signe, ordained of God in the order prescribed, by his deliuerie, and their receiuing of the same; the holie Ghost doth offer and represent liuelie vnto all; but more surely applie to the due receiver therof, the offering and giuing of God in three persons, and the Churches receiuing of Christ crucified, & the couenant concerning iustification, & sanctification vnto eternall life, fullie ratified and confirmed in him.

Notes which shewe how everie parte, is gathered out of this place, with more full confirmation by conference of the Scripture, which declareth the true vse of every point.

[*A Sacrament of the eternall couenant*] so called,

to put a difference between other signes, as the *Rain-bow*, *laying on of hands in ordination*, & other such signes, so called of old, Gen. 17.10. & doth seale vp the same, Rom. 4.11. 1. Cor. 11.

[*Is a publike*] that is, to shew the nature & true reverence of those works, because these are not at any time for one, by one, or concerning the dignity of one, as appereth by this that is said here, *All haue bene baptized into one bodie, all made to drinke into one cup*. Which sheweth, that it is a worke of a publike nature, of publike fruit and priuiledges to all, of publike profession of the same, and therefore in regard of the dignitie & reverence of it, to be publikely ministred with the prayers of all, and for the profite of all: so for this ende Circumcision was ministred publikely, and they came together to it. Luk. 1.59. & in the Supper they continued together, Act. 2.42. It should be in the Church, not at home in the house, 1. Cor. 11. Therefore, there were convocations in the Passeover, Exod. 12.6.47 Act. 2.42.20. Chap.

[*And faithfull*] This is gathered, because it is said, *by one spirite we are baptized into one bodie, and made to drinke into one spiritual drinke*, all which is done by faith, *by which he doth dwell in our heartes*, Ephe. 3.17. Iohn. 6.36. So in Baptisme. Gal. 3. *As manie as are baptized, haue put on Christ: by faith we are the sons of God*. This is plaine in those who receiue, being of discretion, that make profession of their faith, Act. 8.36.37. & Mark. 16.16

Now in the baptisme of infants, the Ministers ought to haue faith in this worke, the parentes who offer the children, in regarde of the covenant of God *made to them and their seed*, Gen. 17. Act. 20. 29. the Church euen with their prayers to God, & witnessing, do work with faith: and last of all, the child, when hee commeth to discretion, shal haue comfort by it: onely, if he die, the spirite of God doth work the effectual knitting of him to the bodie of Christ, by a secret working, as it pleaseth him, in steed of that faith which commeth by hearing. Therefore he saith, *that by one spirit all the members of the Church are baptized into one bodie, &c.* which is so general as it cōprehēdeth infants, who haue not faith. Of the Supper of the Lorde there is no doubt. This doth teach vs, first, that faith is not secure, but carefull to nourish and vpholde it selfe by these means, when infidelitie neglecteth it. Act. 8. 36. Rom. 4. 11. Esa. 7. 13. 14. Secondlie, that it is not the outward worke that wil help, vnles faith and the holy Ghost worke inwardlie, nor the washing away of the filth of the flesh, but in that a good conscience maketh request vnto God, through the resurrection of Christ. 1. Pet. 3. & so the Papistes are confuted, that say, that the worke wrought outwardly in it selfe, doth giue grace: for as the word profiteth nothing, vnles it be mixt with faith. Hebr. 4. 2. so it is with the visible word, which speaketh to all the senses, as it were.

[*worke*] So it is called, because it is not only a signe, as a Rain-bow, but a worke, wherein the Minister hath his parte, in declaring or preaching, praying, &c. & the people theirs, in joyning with him: not water onely, but washing: not bread only, but giving, taking, eating, &c. Which is, because the Lord would haue the inward man more effectually moved, whē not on ly the eare, but the eies, hand, feeling, and such like instruments of the outward man, are effectual instruments of the holy Ghost to woorke withall.

[*The whole Church*] This is added, to shew that this appertaineth not to all, but to the Church onely, none ro bee baptized, but those that are holie, 1. Cor. 7. 14. and which are in the covenant: none meete for the Supper, but which know and beleue according to Christian doctrine, 1. Cor. 5. 11. and to such belongeth that saying onlie, *Which are Citizens, and not strangers from God.* Ephes. 4. 11. 12. and therefore, these holie things must not be given to Papists, prophane and wicked persons. 2. Chro. 35. 6. Act. 8. 36. Not to dogs, Mat. 7. 6. Secondly, it is added to shew, that not the Ministers alone must work here, but the Church with him, in winesfing his worke, in approouing the same by one spirit of grace; by consenting in praier & thākgiuing, for which they are said to do the works of the Sacramentes, Luke. 1. 59. 1. Cor. 11. 5. In Baptisme, they receiue not only comfort by re-
mem-

membring of the same work in themselves, but also as no member is cut off by excommunication, but in the presence of all, with prayers and consent of Christs spirit in all. 1. Cor. 5. 4. 5. so it behoveth, that by the proper consent of the spirit of God in al, the partie to be baptized, be solemnly receiued, and the wholl Church to be assured by that work, that he is a fellow heir, to be partaker with them in the communion of Saints, and to whom they ought to render the same; so that this is also one good & sure ground for which they ought to be present. In the Supper likewise, when God calleth al to a banquet why should any bee absent which haue faith & repentance, Act. 2. 38? Why shuld they not shew that they are one body, because they eat all of one bread? 1. Cor. 10. 17. Wherefore the generall body of the Congregation, if they may, or as manye as maye, ought to be present, and in the Lords supper to be pertakers.

[Wherein by] In the whole Sacrament there are two partes: the one the outward worke, set out by it selfe, the other the inward and spirituall work set out by it self: & both these, as they answer one to another, so are they set downe in this place; in both there is the person authorised, to put apart to that vse, to offer, to giue & to receiue. In both, there is the thing rightly put apart, offered, given, received, & applied to his proper vse. The persons without, is first, God his minister, authorised fro him by his Church;
his

his works are to put apart, consecrate, or dedicate to that holie vse, by opening the covenant of God, by praying for his blessing promised to these creatures, by giving thāks for the blessed work of that action. Also to offer & deliver aright the creatures, the water to wash with it, the bread to be eaten, the wine to be drunke. Secondly, the persons without, are the whole Church, joining with the Minister in prayer, in quickning their faith by the covenant of God, beholding the former works of the Minister, & ratifying thē in their hearts: And last of all, by receiving and applying, or having applyed aright the visible signes. The persons which are inward, is the giver, one God in three persons; who by this visible worde in the Sacramente doe offer, giue and apply the inwarde matter set foorth: And also the saide Church, being inwardlie strong by knowledge, faith and repentance, do with joy receiue that which is offered vnto thē, applying it vnto that fruit for which it was giuen. The outward matters are the creatures ordained of God, sanctified by the especial word & prayer, and so ordered in outward maner, as water to wash, bread to be broken, wine to be drunken, as is prescribed: their fruit is to represent to the eie, eare, feeling, &c. Secondly, to seal vp & be an instrument, more certainly to apply, for although it doeth apply no more than the word preached doth, neither by other inward gifts thā the working of the holy Ghost

Ghost by faith, yet because the instruments are more, & in the work God hath sanctified more instruments in his creatures to our seeing, feeling, receiuing, &c. they do more prouoke faith, kindle faith, strengthen faith, to the receiving of Christ. The inward matter is Iesus Christ crucified, who was sealed vp & consecrated by the father himselfe, and the holy Ghost: yea, by his own praier to the work of our mediation, neither is he here barely offered, but offered, giue, and received, as the ratifier of the whole covenant of God by his death; especially to justification, & so full redemption for ever: He must therefore be so seene here, so received here by faith: being received, so applied, as we may feel these fruits conueighed to vs from him, & this is the whole substantiall order of Sacraments, set foorth at large, and now followeth to bee prooved and applied to vse.

First therefore, that ther are these two principall and substantiall things in the whole nature of the Sacraments, it is most plaine, when he saith, *Iee haue bene baptized into one bodie, you haue bene made to drinke vnto one spirituall drinke:* Lo then, not water, but washing; *you haue bin washed,* and then, so as ye came to be one bodie in Christ, to communicate in all his benefits, and so you haue bene made to drinke outwardlie, but therewithall and thereby, as by an iustrument, the spirituall drinke is deliuered out of Christ. Now to come to the particulars, that
the

the Ministers of God must be the first outward person, here it is plain: for whē the very nature of washing or giving drink, doth require a person to wash, and to giue drink: a holie washing doth require a holie person, to put a difference betweene this washing and all other washings, and giving drink. By *holie*, we mean that which is in a peculiar maner, authorised & blessed frō God, (though the Minister peradventure be of an euill life.) Mat. 23. 25. Secondly, when as the being of this work dependeth vpon the deliuerie of the word from God, hauing his authoritie, which is solemne, as Paule saith, Ephe. 5. 6. by the washing of water through the word, the Minister being onely called of God, to bee his Ambassador, to be in steed of Christ, to beseech vs to bee reconciled vnto God. 2. Cor. 5. 20. It remaineth that he of necessitie bee required. Thirdly, seeing they onely are the disposers of God his misteries, they only can preach & minister the Sacraments. Fourthly, as the firmnes of the seale standeth not onelie in the print or forme it maketh, but especiallie, that it bee set on, by one that hath authority thereunto: It is therefore much more in this case. Lastly, as there is inwardly considered, not onelie the thing giuen and received, Christ, but also faith, that eateth it giuen, and doth receiue from him (vnto whom this honor properlie belongeth,) even one God in three persons, especiallie, in Iesus Christ God and man, and to take this as offred
from

from another, is to denie God: so in the outward work, which must fullie answer to this, is required, he who beareth Gods person in this work, and therefore can onlie consecrate, offer, and deliuer with authoritie, the outward thing which answereth to the inward matter: So that to receiue it frō another, is to denie Gods ministerie, and to giue the glorie of it there, wher he hath not given it, and to deprive our selues of this comfort, that our heart may say, Gods solemne voice speaketh, his solemne hand offereth and giveth, which is here the liuely stay of our faith. And this is that that S. Iohn Baptist vrgeth, Mat. 3. 11. *I (Gods minister) baptize you with water, but he that cōmeth after me, shal baptize you with the holy Ghost.* Where we see, he plainelie layeth together, and compareth sacramentally himself as Gods Minister, representing Christ with the Father, the Son, and the holie Ghost, who do inwardlie wash and baptize: & his outward washing with Christs inward washing.

Now, that his works are to put apart or sanctifie, by declaring Gods ordināce, by praying for his blessing, & by giving thankes, is plaine, not only because that is required of everie one who giueth ordinarie food to his, but especiallie, because these creatures, having no naturall properties given of God in them, to work such an heavenly worke of representing & offering vnto all trulie, & applying vnto the faithful Iesus Christ: it must needes haue this propertie
from

from the word of God, it must bee received by praier, acknowledged with thāksgiuing: otherwise, how shoulde it come, if the worde gaue it not? and how given by the word, if by him not asked and conueighed? & how can the assurāce of this be witnessed to the glorie of God, but with thanksgiving? & who is here the common mouth of God and the Church, but the Minister? Therefore he saith, the washing of the water by the word, Eph. 5. 6. Therefore the breade of blessing which we break, & the cup of thāks-giving, which is it thus blessed, is the communion of the body & bloud of Christ, 1. Cor. 10. and not he that eateth *that* bread, but hee that eateth *this* bread: that is, thus blessed and made holie, &c. eateth and drinketh his owne damnation. And here we must learn against the Papists, that it is no magical witchcraft, which by the vertue of one word murmured in an vn-knowne tongue, cleane abolisheth the naturall substance of things, but it is the plaine & fruitful declaration of the promise of God, and his institutiō, which (with their praiers) doth gine these creatures another propertie thā they had although they keep their former properties & substance still, even that they might be such instrumēts as haue bene spoken of before: So we doe not (as they belie vs) put no difference between these creatures, thus dedicate to Gods seruice, & others: We doe not denie a change, onlie, we allow that change which is according
to

to Gods word, & hath fruite and commoditie with it, that is, that it doth not onlie now nourish or wash the body, but is an effectual instrument of farther and more excellent things vnto the soule. Here also wee must further note, that although this dedicating of the creatures to their vse, only be required of the minister, as that being of such necessitie, as if it bee omitted, it destroyeth the Sacrament, yet the Lorde requireth a further thing of him in regarde of the greater glorie, beautie, power, &c. of this whole worke, which is the liuely preaching of his worde. For when the right order of the Lord hath bene kept, the Church hath not bin wont to shut vp her solemne prayers, without this worke: So that Salomon saith of his time, *When thou goest into the Temple, looke vnto both thy feet, & be more ready to heare, than to offer the Sacrifice of fools.* Pro. 15. We see it hath bin a custom from old generations, that every Sabbath whē they praied, and Moses was read, there should be preaching in their Sinagogues: and the Apostles haue observed this. Act. 2. 42. 46. We must not mervaile then, if in this solemne work, when the outward things are more effectually, by the vnderstanding of the worde, this bee required very straightly. As I said before, it hath ben the continual order of Gods Church: therefore in the Passeover, the first day, & seventh day, were daies of holy convocation or assemblies, wherein we haue shewed this worke was observed, & may

may further appeare by Nehem. 8. 14. 15. 16. Therefore, when the Apostles celebrated Baptisme, Act. 8. 12. 38. & Act. 9. 17. & 10. 16. 15. 32 And when they celebrated the Supper instituted by Christ. Act. 20. this order was observed. And S. Paule expressely noteth it in *Iohn Baptist*, that he first preached, that they should beleue in Iesus Christ that was to come, and they hearing it, were baptized, &c. Act. 19. 4. Where we may note also the dutie of the Church, which ought to giue especial good ear & heed, to hunger and thirst for it, and to be quickened by it. And this plainlie meeteth with a common error, that many desire often to come to the Lordes Table, but care litle for the preaching of the worde of God; which is as greates madnes, as if one should looke much vpon the sealer of certaine writinges, but neuer care to know the conueighāces of estate, the covenāts and severall bondes, contained in the, the way how to come to the possession, ratified and sealed vp by those seales.

The Ministers other works are, that hee must offer, deliver, and apply, according as is prescribed, the outward creatures; so that the water he must apply to washing, the bread he must deliver to be eaten, not to be worshipped, kneeled vnto, &c. So that herein they must keep the order which they haue receiued frō the Apostles, as they received it from Christ: Therefore wee see the Apostle 1. Cor. 11. shutteth out all abu-

ses in the Church of the Corinthians, with this reason, *that which I received, I delivered: and that which is grounded on our Savior his commandement, Do this, teach them to observe whatsoever I have commanded, Mat. 28. in the end.* And therefore, here al additions of new signes, especially of crossing, spittle, milk, salt, oile, of new actions as lifting vp, adoring, sacrificing, &c. doe al abominable pollute these holie sacramentes of God, whose whole honour is, that they remain vnto the Church of God, in that simplicitie he left them. And when no action here is worth any thing, but by reason of Gods word, which is sanctified to a profitable vse, and made an instrument of the working of the holie Ghost: it followeth, that to bring in such additiōs of orders with their significations & vses of the outward partes of the Sacraments, is to command the holy Ghost to be at our beck, to blesse our instruments, &c. which is to make our selues, at the least equall to him in wisdom, clean contrary to that in Nomb. 9. *We should not follow our own wates & eyes, after which we goe a whoring.*

The other outward persons are, the Ministers and the whole Church, who must joine in prayer, quicken their faith by consideration of the covenant of God. For God hath not prescribed the former works of the Minister, that the Church in them should be idle: which we may vnderstand even by this, that the Scripture giueth the worke of prayer, prophecying, sacrific

sing, and so now of administring of the Sacraments vnto the Church, because in the prayer their heartes joine, in the opening of the ordinance and covenant they are taught, and in remembrance they are confirmed, their hearts allow the worke. In the action about the creatures, they make their vse: in the putting apart the water, they behold the blood of Christ crucified, yea himself, & al his deserving put apart, as for a fellow member, so for themselues and their baptisme receiued long ago, nowe cometh fresh, & quickneth a fresh; for as the scripture teacheth vs, the fruite of that worke is not to be for a time, but daylie, Rom. 6. 1. 2. 3. So no doubt, when our hearts joine in this worke, one for another, it shal be the very fruitful vnto our selues. In the parents this is yet more, who receiue after a sort the covenant of God, specially concerning one part, ratified in the flesh of their childre. In the supper al this is more liuely to all, they ought to haue their faith stirred vp, provoked, confirmed, &c. by the putting apart of the creatures, by the breaking, noting out the bruising (as Esai saith) of christ for our sins. The vse of the deliuering, receiving, &c. hath already bin spoken of, and shal be further hereafter.

Here therefore, especially we must take heed, that we account not our selues free, to lean our mindes to other matters than are done of the Church, till it come to vs. And thus wee haue seen the outward persons, with the inward an-

swering to them, as hath bene touched in the particulars: God to his minister, & the inward matter to the outwarde in the Church: their works also haue bin considered in part. Nowe the matter followeth, which are the creatures of God, put apart for that work which he hath ordained: as water put apart to wash, breade & wine put apart to nourish, refresh, & make glad the heart of man. These having fitnes in them to that work, can even provoke vs to the right vse of them, as in the Euneuch, to desire to bee baptized as soone as he came to the water: in those to whom Salomon speaketh, Pro. 7. who ought to be provoked, *when wisdome hath made ready her wine, and furnished her table.* Nowe these instruments are outward signes, being so set apart by the Minister, as is afore declared, & being prepared, offred, deliuered, & receiued, doe liuely represent and offer to al, and seale vp the true beleever by faith; God offering & giuing, & the Church receiuing of Christ crucified, & the covenant of God, & all the promises of the same ratified in him vnto eternall life. Here first we must consider, the proportion and relation of the outward matter, & the application of the same. The signes or outward things haue relation vnto Christ crucified, and the covenant of God ratified in him: so the water, which is a matter apt to wash vs, doeth hold proportion with Christ, who is apt to wash and cleanse vs, 1. Cor. 6. 11. So the bread and wine being mat-
ter

ter fit to nourish vs, haue respect to the flesh & blood of Christ crucified, spiritually & fully to nourish vs, as the wordes of the institution declare: *This is my bodie, this is my blood, and the bread which we breake, is it not the communion of the bodie of Christ? We are made to be baptized into one body, & made to drink into one spiritual drink.* Then the offering & delivering of these signes, hath respecte to the offering and delivering of the things signified and noted before, by one God in three persons. For as wee are in baptisme baptized vnto the name o the Father, Son, & holy ghost, so to bee (as shall appeare) in and by Christ the spouse, children, & household seruantes of God: so this one God in three persons, must offer & giue Iesus Christ, God and man vnto vs, which is set forth by the Minister, who beareth their authoritie, and doth performe this outwarde worke, which hath relation to the inward. So the Sonne is said. Math. 3. *to baptize with the holy Ghost*, when he by the holy Ghost, doeth apply himself as he is God & man crucified, to wash, &c. Neither can the Father possiblie be shutte out, who by the Sonn through the holy Ghost worketh, as they are one, & as his work is especiallie noted, Col. 2. & al three jointly. Tit. 3. are comprehended for that work in baptisme: the like is to be said of the Supper of the Lord: for the Father hath sealed vp the Sonne, the true bread from heaven, and doth teach vs, draw vs, and giue vs it, and power to receiue it, both in

the word and Sacraments. And the Son also giveth his flesh to be meat in deed, and his blood to be drink in deed, both in the word alone, & also in the Sacraments, Ioh. 6. 27. 32. 37. 40. 45. 46. 57. Which place is not proper to that given of Christ in the worde alone, or in the Sacraments also, but common and general to both. Now as the outward offering and giving, hath relation to his inward, so also the outward receiving or having applied, hath relation vnto the inward. So in being baptized, we are said to put on Christ, to be washed with him, Gal. 3. 27. So in taking and eating the bread, we are to receive and turne to spirituall nourishment Iesus Christ, and therefore it is here said, *that we are all made to drink into one Spirit*, that is, into spirituall nourishment out of Christ. And this is the true relation between the inward & outward matter, with the applying of the same.

Nowe wee must consider the effectes or working of the holy Ghost, by outward signes, in regarde of the inwarde matter, to which they haue relation. Where first it is to be noted, wee speake of the holie Ghost, to declare that God hath not given the effectes and workings following, to these instrumentes, as faculties or properties, which are naturallie in them, as that water should aswel by force inherent in it, wash our consciences frō dead workes to serue the living God, as it hath vertue to wash our bodily filth away, and to cleanse vs; but onely
that

that God hath chosen them as his instruments to worke by, not by any propertie in them, but by vertue which the holy Ghost doth work by them, so that as Paule saith of the ministry of man generallie, *Paule is nothing in planting, nor Apollo in watering, but God which giueth the increase* The same must likewise be vnderstood, especially of the Sacraments. And therefore it is said, *We are baptized into one body by one Spirit*: So that indeed the whole cause, that in Baptisme wee are set in the bodie of Christ, is from the holie Ghost. Therefore it is said, Iohn doeth baptize as the Minister with water, but Christ as the Lord with the holy Ghost. Mat. 3. Therefore, all this working of the inward graces, is given to the holie Ghost. 1. Cor. 6. Tit. 5. 5. 6. And so Paule sheweth, he was exhorted to wash away his sins in Baptisme, with calling on the name of God, who only should work that worke.

This being learned against the Papists, we may know that the work of the Sacraments, cometh not from the very worke wrought, but from Gods Spirit working in and by the same, and that working, is by the worke of faith in Gods children.

Now the effects of working, as they are seals: both which are distinctly noted of the Apostle as signes. Rom. 4. 12. in that by their relation with the spirituall matter, they doe liuely set forth to the vnderstanding by many senses, as feeling, seeing, &c. the inward spiritual matter,

to which they haue relation, the doctrine of the word of God being annexed: So the Passecouer was a signe vpo their hands, a frontlet between their eies, that the doctrine of God might bee in their mouth. Exod. 13.9. Whereby we see it is become a Schoolmaister by the worde, more excellent than the worde alone, that even the doctrine of God may be more liuelie spoken of. Now, it is not a signe only, to set forth & liuelie represent vnto vs these things by outward means, but also to offer from God in trueth, all those benefits in Christ which are represented: for God doth not dally, but doeth trulie offer in his Sacraments, to all that are admitted vnto them, all that which is there signified. And therefore it is said of S. Paule, *That al did eate of that spiritual meat, & all did drinke of that spirituall Rocke, which was Christ.* 1. Cor. 10. 23. &c. Because al did eat that spirituall meate, which did offer vnto them the spiritual Manna: al did drink of that Rocke which did follow them, and was in shew and representation, a true and very offering indeed of Christ. But some of them receiving only the outward signs, did neglect or refuse the spirituall grace so liuelie represented, and trulie offered them.

The second effect and working, which is only in the children of God, and those which are of discretion, by faith alone, doth seale vp, that is, more surely, firmly, certainlie, & comfortablie apply Christ vnto vs, and al his gifts necessarie
for

for vs, according to the covenant and promise of God in him. So that this vse of the Sacraments is plaine, that although Christ be bodily absent, yet he is trulie & indeed by faith present, with all his benefits trulie receiued, and so his communion & fellowship applied vnto the true receiuers. Only this is the difference, that in the word and by the word alone, our faith is wrought, we trulie receiue Christ by faith; but in these Sacraments our faith is quickned, confirmed, and increased, & so doeth more fullie, liuely, and comfortablie applie Christ and his benefites. Both these are verie manifest in the Scripture. The first, that indeed Christ with his benefits, is in and by these signes, as by instruments receiued. For we are said to be baptized here into one bodie, that is, by baptisme to be ingrafted into one body: and haue bin made to drinke into one Spirite: that is, one spiritual drinke of the blood of Christ: so trulie, and indeed Christ is put on, we are truly planted into him, his death, resurrectiō, &c. Gal. 3. 27. Rom. 6. 3. We are washed, wee are saved, not by the outward work done, as the Papists imagin, not by putting away of the filthinesse of the flesh, but by the answer of a good consciēce, throgh the resurrectiō of Christ. 1. Pet. 3. 21. So in the Supper it is most apparant, *the breade which wee breake, is the cōmunion of the bodie of Christ*, so that we which receiue, communicate Christ in & by these signes, as the whole order and institution shall

shall make this more manifest afterward.

Now the other pointes, that these are scales, not first to giue, but more firmlie, surely, and cōfortable, to giue and to applie, is plain, because in those of discretion, in baptisme faith to apprehend Christ and all his benefits, is first required, as appeareth by the Eunuche: onely in children remaineth some shew of doubt, but seeing the Apostle saith, they are holy; that is, within the covenant of God, *I am thy God, & the God of thy seed*. Christ & his benefits in this covenant of grace doth belong vnto them, that living, by faith it may be applied, or dying, the Spirit of the grace of God may worke in them, as he knoweth how, and hath not revealed.

And this they haue before Baptisme, even being aliue, but not by any vertue of birth, which bringeth death, and that only in respect of originall corruption: but by the grace of Gods covenant, that if the tree be holy, so should the branches also. So then this is the proper work of the Sacraments, more surely, and stronglie, and comfortable to apply, and seale vp Christ crucified, and the covenant of God ratified in him to saluation. And thus much generally of a Sacrament: now followeth that which is gathered out of this generall, which euery one must do concerning the Sacraments.

First, before this work is required, examination, after the feeling of sin, A&t. 8. 37. A&t. 19. 4. 1. Cor. 11. Then our acceptable knowledge of
God

God in three persons, as of Christ his person, perfect God, and perfect man; his office to save his people, to be their Priest by his sacrifice, perfectly to reconcile & justify, to make also continuall intercession, that our obedience, prayers, &c. may be accepted: to be their King by the government of his Church, to kill sin in the, to sanctify them, and to apply the whole matter of salvation, wrought in his Priesthoode.

After, of a true faith & repentance, that being in one body with him, hee come aright to the Sacraments, & the imperfections, weaknesse, &c. may be supplied. In the worke it selfe, by a right knowledge of the doctrine of the Sacraments, faith must work in everie point, as hath bene declared aboue.

The vse & end must finally be applied, that all the doctrine of Gods good will, here in Christ sealed vp, may bee in our heartes, and so in our mouthes, to confirm & strengthen our selues & others, in al temptations, both against justification and sanctification. Exod. 13. Psal. 50. 7

OF THE DIVISION OF SACRA-
ments of the covenant, gathered out of this place.

The Sacraments are two { Baptisme.
The Lords Supper.

THat these two only are the Sacraments of the couenant of God , appeareth by the declaration of a Sacramēt, gathered out of this place,

place, with which, none of the other five imagined of the Papists, can stand: for they cannot shew vs, that *Matrimony* is an instrument, whereby God doth applie Christ and his benefits, & this is not a common instrument of the common salvation, and benefits which all haue in Christ. *Orders* only are proper to Ministers, and is not an instrument to apply any common grace of the Church, but to signifie that which is proper to the Minister. And *Penance* hath not anie visible signe ordeined of God, but is only one fruit and benefit of Christ, which is sealed vp in both these Sacraments, as shall more fully appeare afterward. *Confirmation* is an invention of their own braine, taken from an apish imitation of the laying on of handes in the Apostles time, or those who receiued the gifte of miracles, and therefore was proper to the. For Philip the Evangelist was aboue all Bishops, & yet could not administer it, But the Apostles, S. Peter and Iohn, Act. 8. & this whollie to derogat frō Baptisme, as shall appear after. Neither doth there any *Oyling* agree to this definition, which was not a publike worke, but a private: which was not for ever, but for a time whilest the gift of healing lasted in the Church, which was not of the couenant of God to salvation, but a temporall blessing, or at the farthest, if the partie had committed any speciall sin, which was the cause of that correction, by being restored to health, he shuld receiue assurance of the
for-

forgiuenes of that sin:all which last of al, doth not apply to the worthy receiuer, the benefite of health there promised, no not with them:& therefore by the former declaration, can be no Sacrament.

Secondly, we gather this diuision out of this place, becaus the Apostle plainly maketh it: for being about to shew, how that many are in one bodie of Christ, he proveth it by a full diuision of those pledges, both our being set into the bodie of Christ, & our nourishing in the same.

Now, if there had bene any other pledges, he would never haue omitted them.

Last of al, the effect or vse of both these Sacraments here doth prooue it; for when as we can haue no more inwarde grace applied vnto vs than Christ, & that is first to be born in him, & to haue all priuiledges of eternall life, and then after to be nourished in the same continuallie in him: both these being fullie represented and sealed vp vnto vs in these two, it followeth that Christ (who would haue the fewest, but the best Sacraments that might bee vnder the Gospell) would, nor did ordeine no more. 1. Cor. 10. 1. 2. 3. Exod. 12. 48.

OF BAPTISME.

The place of Scripture. Mat. 28. 19. *Go therefore, and teach all nations, baptizing them into the name of the Father, the Son, and the holy Ghost.* This place is taken to drawe out of it the especiall doctrine

doctrine and declaration of the Sacrament of Baptisme.

Baptisme is the first Sacrament of the couenant, wherein by the Ministers once washing, or baptizing in water, into the name of the Father, the Sonne, and the holy Ghost, there is represented, offered, and truly applied to the right receiuer, his once setting in- to Christ for euer, to haue fellowship with one God in three persons, for his glorie, & with his Church; for pertaking the washing of our new birth, & the benefites of Christ by the merites of his death; to hide, couer, and cleane take away the guiltinesse of our sinne, and the merit of our righteousness and resurrection, to make vs unblameable before his iudgment seat, for iustification vnto eternall life; & by the power of the said death, to the killing and burying of sinne in vs, vnto righteousness for sanctification acceptable to God through Christ.

THE first Sacrament] this appeareth plainlie, both out of the diuision going before, and also now by the doctrine of Christ, willing his Apostles to teach al nations: whē they belecue, he will haue them straight way baptized, so we see the practise of the Church touching the same thing. Act. 2. 38. Act. 10. in the ende. The historie of the *Eunuch*, &c. And it is plaine by the effect or vertue of it.

[By the Ministers once washing] That it shuld be the Ministers work, is proued generallie in the
 Sacra-

Sacraments, and is plaine here by the words of our Sauior, who speaketh to his Apostles, & giueth them the charge of this worke, as dependent or hanging vppon their preaching. This word *once* is added, as that which is gathered out of the institution of Christe, who willeth them to minister to every beleeuer, baptisme, not baptismes: who saith not of this as of the Supper, *as often as you do this*. Also according to the plaine example of the Apostles, who would not haue the members of the Church baptized the secōd time, as appeareth by this, that those who *beleued, continued in the doctrine of the Apostles, in communication, breaking of bread, and praier, but not in beeing baptized. Act. 2.* And also, that Paule finding those that wer baptized of Iohn, & had not receiued the gifts of the holy Ghost doth instruct them of the doctrine of Christ, & the baptisme answering the same, & doeth not baptize them againe, but laying on handes on them, they received visible giftes of the holie Ghost, Act. 19. 4. 5. And the reason of this is, because it sealeth vp our washing in Christ, our once being borne againe, our once settling into the body of Christ, our once spirituall mariage with him, as shal after more plainly appeare.

[*Washing or baptizing*] Both are added, because washing is necessarie to the Sacrament, and yet there may be washing without baptizing, as it doth signifie in his narrow and straight signification, that is, a washing with a whole plugging
of

of them in water. So then we must knowe, that washing is of necessitie, because so S. Paule declareth the nature of Baptisme, Eph. 5. 26. *The washing of water through the word*: and that is applyed in the word *Baptize*, vsed of our Saviour, which doth signifie a plunging, to make cleane and wash away the filth, and therefore, this is necessarie, because of the proportion and relation it must haue, with our spiritual washing of our newe birth: Tit. 3. 5. For the purpose of Christ is to set down before our eies liuely, in this outward bare applying of water, the applying of Christ vnto vs in our new birth: that as we knowe in washing, there is a being vnder the water, a foking vp of the filth, and leaving it behind: so this might be liuely set foorth in three things answering the same, in our justification and sanctification, as shal after appeare: which was also most liuelie noted in that plunging before. Now in that it is added *with water*, that must needes be vnderstood in the wordes of our Savior Christ, as appeareth by the Apostle, *The washing of water, &c.* and in the words of Iohn Baptist, *I baptize you with water.* And in Act. 10. in the end. He called for water, and comanded them to be baptized: and by the storie of the Euneuch.

And indeed, because nothing is apt to sette forth the blood of Christ & his merits, which is apt to cleanse and wash vs, but water which leaveth no filth: herein therefore wee learne plainly

plainly, that Christ would liuely teach vs, and make vs see and feel in his outward worke, that same which is inward. That which is further adjoined [*Into the name of the Father, the Sonne, and the holie Ghost*] is that which pertaineth to the forme of this Sacrament, that so we should bee washed, that thereby it might be noted, we are segregated from the world, to haue fellowship with one God in three persons, as a wife with an husbände, which is noted by this, [*into the name*] that is, to beare the name, in being one with these three persons by faith, and by hanging on them for all gouernment, blessing, &c. Whereof it commeth, that as the wife is called by the name of the husband, and to beare the mans name, or to haue his name called on a woman, is to bee a wife, Esai. 4. 1. so to be into the name of God, to bear his name, is to be seperated and dedicated to him as his spouse, to obey him and receiue protection and nourishment from him alone in Christ, as Dan. 9. 18. And Paule also saith, *Into whose name were ye baptized? into the name of Paule? Was Paul crucified for you? & I baptized none into mine own name.* 1. Cor. 1. For none was by baptisme washed to beare Paules name, to come as a wife in the Church to him, to haue spirituall fellowship, nourishment, and government from him. And so this interpretation standeth the worde (for it is the word *vnto*, as 1. Cor. 10.) with the circumstance & conference of Scriptures; as also the Fathers
L their

their interpretation, to prooue the Trinitie of persons in one God, because euery one is God, because we beare his name, look for our salvation, life, government, &c. as a wife from an husband. From these three persons, which are one God, and so we learn in this former maner of baptisme, we are called from the fellowship of the world, of Sathan, sin, &c. to haue fellowship with God. Thus we see the outward part of this Sacrament plainly prooved out of this place : Nowe it followeth that we come to the second, or inward part; that which is represented and offered to all, and applied to the true beleever & receiver by the the outward work, as an instrument, as hath bin declared before. The inward matter is, first, our once setting into the body of Christ for euer: then the end & fruite of the same, applied in this Sacrament. Concerning the first, although it bee not here expressed, yet it is to be gathered hence, by the diligent consideration of the last words, & conference of Scripture: For when this word doth clearly say, Wee are joyned with one God in three persons, to haue all necessary benefites from him. And further, that wee cannot knowe God, or come to him but by Iesus Christ, Ioh. 17. 2. That we cannot be his sons, but by him, Rom. 8. 9. 17. Gal. 3. 26. That we cannot beare any fruit, except we be in him, who is the Vine, as Iohn saith, chap. 15. That we cannot bee justified and sanctified but in the name of Iesus Christ,

Christ and the Spirit of our God. 1. Cor. 6. 13. that the washing of our new birth cannot bee shedde on vs abundantlie, but through Iesus Christ our Savior: therfore this is to bee joined (once to God for euer) which must needs be, to bee for euer once set into Christe: and seeing the other in baptisme must needs bee by the effectuall applying of his benefits to vs, we must needs be first in him, and therefore Saint Paule saith, *Christ gaue himself for his Church, that he might purge it, cleanse it, and might present it holie, perfit, without blame, spot, or wrinckle, by the washing of water through the word.* Ephe. 5. Therefore we are said in Baptisme to bee engrafted into Iesus Christ, Roman. 6. 3. To be ingrafted with him into the similitude of his death and resurrection. Rom. 6. 5. 6. Col. 2. 11. 12. We are said in Baptisme to put on Christ. Gal. 3. 27.

Now it is said further, that we are set in him once for ever, because he that cometh to Christ once, he casteth him not away, Iohn. 6. 37. he shall never hunger. 35. he shall not be lost, 39. he shall liue for euer, 50. And Iohn saith of those that came outwardly to Christ, and the fellowship of his Church: *If they had bene of vs, they had not gone from vs.* And this, as it is true of our setting into Christ, that it is but once in Christ for ever, by the immortall seede of God that dieth not, 1. Pet. 2. and by the eternal working of the Spirit of God, which nothing can breake: for what shall seperate vs from Christ, when we are
 2. by

by his working adjoynded vnto him? Rom. 8. in the end: As this is true, and doth rightlie answer to the sign, so is it in all the other respects of Christes application vnto vs in this Sacrament. This outward washing being but once, doeth seale vp our once joyning to God in spirituall mariage, that God finding vs deade in our own blood, hath made an eternal covenāt with vs, that he wil never turn from vs, to do vs good, but we shall be his people, and he will be our God: he wil giue vs one heart and one way that we may feare him for ever; that it may be well with vs and our children: and hee will so put his feare in our heart, that we shall not depart from him: we haue therefore the sum of Mariage once for ever, never to depart: so likewise, it is the seale of our new birth, by the spirit and water; that is, the holie Ghost; which as water cleanseth vs and begetteth vs againe. Now we being borne of God cannot sinne; that is, be given over vnto sinne againe. Whosoever is borne of God sinneth not, because the seede of God is in him, he cannot sinne, 1. Ioh. 3. So Baptisme, doeth seale vp therein our once bearing againe in Christ by his H. Spirit, which shall remain for ever. And if we could clean fall frō the grace of God againe, we shuld haue another bearing againe; & another seal on the same: but because we are but once borne, and after nourished still: therefore we are once baptized, and daily receiue the Lords snpper. And this plainly

Eze. 16. 3
Ier. 32.
Hos. 2.

ly by Dauid, Psal, 51. who in his fall, thought much grace was hidden from him, so that hee desired his hart might be created clean within him: yet hee prayed God not to take his holie Spirit from him. Therefore by declaring plainly, that it was within him, evē in his feling.

So we see in the incestuous person, excommunicated, and delivered to Sathan, the end was, that the flesh might be destroyed, and the spirit might be safe in the day of the Lord. 1. Cor. 6. So that, as everie one who is of the Church, is thought to be regenerate, so euen in his excommunication, he is thought to haue the spirit and flesh within him, though the flesh seeme to haue gotten the vpper hand. Wherefore, this is a full comfort, which is sealed vp vnto Christians in the Sacrament, which maketh them take comfort in all temptations, and to assure them against the terrours and feare of conscience, to keep and strengthen them, that they haue receiued the spirit to beare immortality: so that Gods glorie shal not die, but they haue his power and his grace ready to defend them. And this confuteth the Papists their fantasie in their imagined Sacrament of *Pennance*: who imagined a clean falling from grace, so that we haue no comfort by baptisme, seek a restoring in *Pennance*: whereas (although everie Christian risen from his fall, repenteth vnfeignedly, & sheweth forth the fruits) he did never fall from grace, neither needeth an outwarde seale, that

he pertayneth to Gods favour and loue, & his mercifull Couenant, because that hath bin sealed vp so in baptisme, that it cannot depart, & the fruit and comfort of it doth remaine after: for the Lord Christ Iesus, doth extend it aswell to the time to come, as also the time past: *hee that beleeueth and is baptized. shall be saved.* Mark. 16. And Peter saith, The baptisme which nowe saueth vs: speaking of those who wer baptized. And Paul, 1. Cor. 6. 2. 3. 4. doth plainlie extend the fruite continuallie, to continue al dying to sinne, and rising to righteousness. Their deuise therfore is wicked, destroyeth the true vse and nature of baptisme: it maketh one to judge the grace of God and his favour is cleane gone, & that a new birth (as it were) must be had, which discomforteth a man: whereas, if after a greate sinne, he see the filthines and weaknes of the flesh, with the horror of the same: he knowing that the grace of God is in him, will comfort him, strengthen him in repentance, hatred of sin, bringing foorth the contrarie fruites, &c. Neither this assurance, the roote of all courage in temptations and will, to fight manfullie against sinne, doeth pull away from vs care to please God, and bring vs to security, but doth strengthen vs, and will make vs nourish good works, as the fruits whereby we feel and are assured that Gods seed is in vs. Neyther can any haue a feeling of Gods grace, when he shal bee by this means encouraged vnto euill.

Thus

Thus wee see the first point of being set into Christ: Now the fruits follow. First, that to the glorie of one God in three persons, we seek to haue fellowship with one God in three persons: and that is the point which is given vs to vnderstand plainly in these words: *We are baptized into the name of the Father, &c.* For (as wee haue expounded afore) this doth teach vs, that we are consecrated, dedicatéd, and joyned to God, that we may carie his name, as his wife, that we may haue fellowship, as S. Iohn saith, with the Father and the Sonne. 1. Iohn. 1. 2. 3. That this one God in three persons may holde as his own, to be glorified in vs for ever: which offreth such strong consolation, such great excellencie to a Christian man, as cannot be expressed: hereby our profession is sanctified to God, that it may be acceptable. The next end is, that we may from this fellowship with God, haue fellowship with the Church, in the benefites that God doth bestow vpon the Sonne, & are sealed vp in baptisme. First therefore, let vs behold this fellowship, & then the benefites.

This fellowship is fitlie expressed of the Apostle, when he saith: *We are built vpon the foundation of the Prophets & Apostles, Iesus Christ being the corner stone, in whom all the building is coupled together, and groweth to an holie temple in the Lord, in whom also we are built together, to bee the habitation of God by the Spirit:* So that as we come by Christ vnto God, so to his Church, that we may haue fel-

fellowship with it, and in it, in which alone all we haue salvation, for none is saved out of the Church, but in Sion the citie of the liuing God we are partakers of all blessednes. Therefore this is a pledge of our being one body, though many members, 1. Cor. 12. 13. and this is the signe that wee are begotten of one God & Father, haue one clothing by faith, of Christ his righteousness: one life, eue his life, in vs al. Eph. 4. 1. 2. 3. 4. 5. 6. And therefore this is a first entring into publike societie, and as it were, our solemn inuesting into the Church & house of God. The benefits and priuiledges that are here, is the washing of our new birth, (which is so called of the Apostle in that place of Titus) which doth spread it self into two especial branches, justification, and sanctification, according to that saying, *But you are washed, you are sanctified in the name of Iesus Christ, and the spirit of our God.* 1. Cor. 6. Which washing in general, hath the liuely proportion with the outward work, but in speciall, we must see these benefits and their speciall proportion, which is to be seen in this, that as in washing, the water doeth cover the filth, doth soke it vp, and leaue all cleane, pure, & vnspotted: so the merit of the death of christ who satisfied the wrath of God for our sins, by giuing himself a sacrifice for sin, doth not only cover (as the Prophete saith) our sinnes, & hide them from God, but so drinke vp the guiltines of the same, that God imputeth no sin, according

ding to the saying of the Psal. *Blessed is the man, whose wickednes is forgiven, & to whō God imputeth no sin.* Neither onlie is he made sin for vs; that is, by imputation of sin to him, but also an offering on the crosse for sin, and this is, that wee might haue the righteousnesse of God in him. That when as no flesh can be justified in the sight of God, wee might obtaine the righteousnes of faith, which is free without al respect of works, even the righteousnes of God, which he doeth giue vs, inherent not in vs, but in Christ, that in him we may be holy and without blame: here therefore, by faith commeth justification, from whence peace of conscience, standing in the grace of God, deliverance from the wrath to come, and full certainty of eternal life proceedeth. And this (as it carieth full proportiō with the washing and order of it, so it is said to seale vp the full remission of our sinnes. *Bea baptized (saith Peter) into the name of Iesus Christ. for the remission of sins.* Aēt. 38. Aēt. 10. 43. 48. So saith Ananias: Be baptized and wash away thy sinnes, in calling on the name of the Lorde Iesus. Aēt. 22. 16. Which also is contained vnder the other point; seeing the forgiveness of sins was to justification, for it sealeth vnto vs the forgiveness of all trespasses, originall and other, and hath put away the hand writing against vs. The other also concerning sanctification, is vrged in many places of Paule, but prosecuted especially in Rom. 6. 2. where we are said *to be baptized to the si.*

similitude of Christes death, being drowned, as it wer, vnder the water, our sin being made clean by Christs death. And we are baptised to the similitude of his buriall, as lying rotting in the water, in the tarying of the water, till it dooth soke vp the filth and carie it with it. So that we haue not onely the power of Christ his death to kill sinne, but to burie it, and more & more to rot it: and not onely that, but as he died for our sinne, and rose for our justification, declared by this, that all sinne was answered for vs, seeing he rose againe: so likewise we doe by his resurrection rise to righteousness & holines of life, which is also signified by the washing, which doth leaue vs cleane and white. And although it be true indeed, that this holines can neuer be perfect, & in that ful measure it ought to be, in this life, according to the Law, & that it be as the Prophet saith, *as a filthy cloth, and the flesh rebell against the spirite, and that in nothing wee can doe the good we would*: so that if God enter into judgment with this holines of ours, we can neuer stande before him: yet this worthinesse wanting in it selfe, is accepted of God through Iesus Christ, 1. Pet. 2. 5. so that being washed in his blood, we be Kings & Priests vnto God, and our works are acceptable: and this is also sealed vp in this Sacrament, as is plain, Rom. 6. 5. 7. 8. And so we see that in this Sacrament we are set into the bodie of Christ, into the fellowship of God and his Church, and in all the pri-

priuiledges of the same, and that here is strong
 comfort against all temptations, our sinnes be
 forgiuen for ever, Gods wrath appeased, & we
 absolved before Gods judgment seat: that wee
 haue here grace to forsake our sinne, to die vn-
 to sinne, and to burie it continuallie: which be-
 nefits when they are sealed vp here to bee with
 vs forever, howe wicked is that distinction of
 the Papists, that baptisme is for remission of
 sinnes, life, and sanctification: but confirmati-
 on, for corroboration and strength to fight a-
 gainst spiritual enemies: as though there were
 any sanctification without strength to fight a-
 gainst spirituall enemies, and as though when
 we haue hence comfort against terroures and
 temptations, 1. Pet. 4. we are not strengthened
 against them: when Paule sheweth, that by the
 power of Christ sealed vp in baptisme, wee are
 made able to kil sinne, to burie sin, yea in righ-
 teousnes to cleaue vnto God: Is it not most in-
 tollerable boldnes, to say, We haue strength in
 sanctification to fight against sin, we kill it, yea
 burie it: yea rise vp to all newnesse of life? Doth
 not Saint Peter make it a peece of sanctificati-
 on, when hee saith, Sanctifie the Lorde God in
 your harts, and be ready alwaies to giue an an-
 swere to every man that asketh you a reason of
 the hope that is in you. 1. Pet. 3. 15. And if this
 be a peece of sanctification, how can they sepe-
 rate this frō spirituall corroboration & streng-
 thening? and can they denie this to bee sealed

vp in baptisme, where wee are consecrated to confesse one God in three persons, the religion and service of the same God, and to haue fellowshippe for ever with him? Let vs cast away therefore these fantasies, and let vs know, that we are by faith in Christ, for ever put into possession of all his merits and benefits, which is sealed vp in baptisme, & also we shall ever hereafter be nourished and kept by the same faith, & that which is sealed vp in the next Sacramēt.

Thus much of Baptisme: Nowe of the right vse of the same, according as it is proper to it: in which, as ther is diversitie in those who must vse it, so there is diversitie of rules prescribed vnto them, in the word of God.

The persons therefore are of 2. sortes,	{ the baptized } Infantes	{ Men of discretion
	{ others }	{ The Parents of the Infants.
		{ The whole body of the Congregation.

Of infantes in their infancie, nothing is required, but that they be borne vnder the covenant of God, as hath bin shewed before: after, whē they come to discretion, they are to make that especiall vse which others doe. For those of discretion it is prescribed, that they besides their preparatiō in general, ought to haue this especiallie, that they feel Christ to be there for ever, & in him to be begotten to an everlasting fellowship with God and his Church, & a com-

munion of all benefits with them: and this preparation S. Peter being asked, teacheth, Act. 2. 38. 39. 40. and so the nature of this Sacrament requireth. In the work it selfe, they are by faith liuely to behold, and applie in the outwarde & inward relatiō of washing, Christ given to wash them in their new byrth for euer, vnto justification and sanctification, as is commanded to Paule, Act. 22. 16. In the vse they are alwaies afterward to be strenghtened, that they are one with God for ever, that in their temptations they shall not fall away: that they shall stand, that their seruice to God is acceptable, &c. and this Paule vrgeth to the baptized, Rom. 6. 2. 3. &c. and 2. 2. 11. 12. 13. 14. This therefore must alwaies be before vs to comfort vs.

The Parents of the infants before they bring their children to be baptized, must cal to mind the mercifull covenant of God towards them and their seed, & by their experience they must assure themselves of their child: and they must also remember the ordināce of God, who (they haviug brought their children in his covenant & holie seed by grace) wil haue it also sealed vp in their flesh: for which cause they must earnestly desire it, & with al speed that may stand with order and publike assemblie of the Church to hasten it, Gen. 17. 10. 11. 12. And the wrath of God against Moses for deferring it, doth shew this dutie. Exod. 4. 24. 25. 26. In the worke it selfe, they are reverentlie to offer it to God his Church

Church and by his Minister, with the publike praier of Gods church receiue that seal in the flesh of their child, as is prescribed, and in the mother tongue giue such a name as may stand with the reverent worke of baptisme, and the solemne inuecting of the child into the fellowship of the Church. Luk. 1. 59. 60. 61. &c. After, they are to apply this worke vnto themselves, to make them diligent in catechising and nourishing vp their children in discipline fit for children, and admonition of the Lord, because they haue once receiued that seale, which doth seale vp that God will circumcise the hearts of their children as well as theirs, Gen. 17. 13. Deut. 30. The whole bodie of the Church ought with knowledge of Gods couenant, and joy of a member to be added to the Church, addresse themselves to this worke, Luke. 1. 59. In the worke it selfe, they must with attention to the worke, joyning also earnestlie in praier, receiue assurance of a fellow member, so receiuing him with one consent and heart, in which respect they were said to circumcise, and may be now to baptize. Luke. 1. 59. Afterwarde, it must stir them vp to all loue vnitie fellowship, and communicating of giftes and priuiledges with the partie receiued. Ephe. 4. 1. 2. 3. &c.

OF THE SACRAMENT OF the Lords Supper.

1. Cor. 11, 23. &c. *For I haue receiued of the Lord,
that*

that which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betraied, tooke bread, and when he had given thanks, hee brake it, & said: Take, eat, this is my bodie, which is broken for you: This do you in remembrance of me: after the same maner he took the cup, when he had thanked, saying: This Cup is the new Testament in my blood: this doe as often as ye drink it, in remembrance of me, &c.

In this text concerning the Sacrament, wee must consider how Paule here setteth downe two things.

First, he setteth downe generallie what he deliuered, which is declared by relation of Christ.

Then the particular, that he received: is repeated, where the Sacrament is set forth by the circumstance of time, in the night: by the partes of it in Christs worke, *the bread: 24. the cup. 25.*

[*That which I receiued*] out of this is gathered, that nothing in the matter and form of administration and order of the Sacraments should be altered, nothing added, nothing taken away, but all done as Christ hath prescribed, as hath bene declared further afore.

The circumstance of the time, was in the night he was betrayed, and this was vpon especiall cause, because the Supper of the Lorde was to be administred after the Passeover, in steede wherof it came, that being abolished, and then ceasing at the death of Christ: nowe this being done vpon a particular occasion, the time is not to be held but vpon the like particular occasion.

caſion: and we may finde the time changed by the Apoſtles, Act. 2. 42. & 20. 11. So that this is for edification, that wee may bee fitteſt to that worke, and for comelines in the time of peace, to do things which are ſolemne and publike in comely time, which is the day, & for good order: becauſe in the day order may be beſt kept, and therefore is fitly changed of the Church into the day.

THE DECLARATION OF THIS SACRAMENT,
gathered of the parts of the Supper, as it
is deſcribed by Paule.

The Supper of the Lorde is a Sacrament of the covenant of God, wherein by the Miniſters bleſſing, breaking, and deliuering of breade, with ſaying, this is the body of Chriſt, &c. by his bleſſing & deliuering a cup of wine, ſaying: This is the newe Teſtament in Chriſtes blood, vnto the members of the Church, which are able to examine themſelues, by their receiuing, eating and drinking of the ſame: is liuelie repreſented and offred to all, but truely applied to the receiuer with faith, the giuing and receiving by faith the verie bodie and blood of Chriſt crucified, & ſo whol Chriſt, with unfeigned thanksgiuing to God, for the liuely ſhewing forth & repreſenting the death of Chriſt, ſpirital applying of the ſame by faith, to the mutual & continual full nourishment together, in and by al the merits of Chriſt & the promiſes of God in him, vnto eternal life.

THE FVRTHER CONFIRMATION AND
opening of this Declaration.

Here we see, first the outward work is to be considered, then the inward. The outward work in his parts, first of the bread, then of the cup. Yet this is generall to both, that they are blessed; that is, expounding the institution of God, and the vse of the same: by prayer and thanksgiving are put apart frō their common vses, to that which is holy by Gods ordinance, receiue a propertie they had not afore, to nourish our soules, as is at large declared aboue. Now that this is set downe in the first place, it is the order that Christ hath observed, and wee are to follow, & that which is fit for the workes following. For when as the breaking, powring forth, giving, &c. of the bread and wine are Sacramental works, that is, such parts of this work as haue relation with the inward, do offer, represent, and seale vp, it may not bee that these or any of them should be first done, & then this working of blessing come after, because they haue their forme and force to be sacramentall works frō hence. In the first part, the breaking of the bread commeth to be considered, which is so plainlie set forth as a worke, and hath relation to the tormentes of Christ on the crosse for vs: for, in that bread is broken, that it may be eaten, it doth liuely set before vs, that Christ was tormented for vs and for our nourishmēt, and as the Apostle saith from Christ, *my bodie,*
M which

which was broken for you; although it be true, that not a bone of Christ was broken : and so breaking is not here taken properlie, but by a similitude, for weeping, tormenting, &c. as he was pierced, crucified, and on the crosse made a curse for vs, and as the Prophet saith, *Hee was wounded for our transgressions, hee was broken for our infirmities : the chastisement of our peace was vpon him, and with his stripes we are healed.* Esay. 57. 5. So then this is to be done plainelie in the sight of all, and all ought to giue diligent heede and waighty consideration of these things with vs.

[*Giuing of bread*] This is gathered, because hee saith, *take, eate, &c.* And it is plainly expressed of 3. Evangelists, as that which may not be omitted, because being the Ministers worke to vs, it doth represent the person of God in 3. persons, giuing christ his body & blood to norish vs. For they are the dispēfers of Gods mysteries, to dispece vnto vs the spiritual nourishment in these things [*Saying*] This is added also plainly, according to the comandemēt of Christ, who willed thé to do this, the Ministers that which Christ did, the people that which the Disciples did : & S. Paule sheweth that which Christ did, is to be done of the church in this heavēly bāquet, the ministers doing that which appertaineth to thé & the people that which belongeth to them, & this is necessary; for it is not meet for the Minister in delivering to be dumbe, but he sheweth ys our duty; & he sheweth what is offred & givē by

by the outward signs, & what we are to receiue by faith, as well as bodilie. Now although the words here in Paul & some other Evāgelists do differ, yet this sence commeth to one, and the holie Ghost doth giue vs liberty to take which we will for edification, & to shew that the force lieth not in the wordes, but in the matter signified by them: and yet therewithall, to giue vs a certaine rule which we might follow. Onelie this is to noted in all that, which our Saviour Christ Iesus prescribeth, that the words be spoken generallie to all, and not speciallie to one: both because that is the fittest to note out the fellowship and communion of the Church in this work, the person of Christ by the Minister, bidding all his guests with one loue, as from him to be merie, and eate with faith one spirituall meat together, which also doeth plainlie confute the Papists privat communions of the Priest and his boy: which as it hath bin confuted generallie, so here it sheweth that they goe directlie contrarie to Christs institution, & the Apostles practise, who wold haue it a banquet for all that were fit to receiue. Neither is there profite in this order of Christ in this respect alone: but herein our faith is further succoured, when we may together, and with one heart apply our selues to the meditation and fruit of this speach of Christ by the Minister, which in the particular speaking doth both lose that our working together, and maketh the minds of

Christians hang the longer in the waiting for this sentence, and the comfort of it, and their minds are offered vnto greater occasion of slips and withdrawings by humaine infirmitie, when these things are prolonged, which may more effectually be done together & speedily: wherefore this also is to be kept, and wee to vse it for our comfort, for although this be not that, which if it be done otherwise than it ought, doeth take away the vertue of the Sacrament, neither is anie to abstaine from it, because it is a blemish, not a plaine deforming and destroying of the worke, yet it is to be kept from the former occasion. The meaning of the other words, *This is my bodie*, shal vpon more fit occasions be farther opened afterwarde. In the Cup the same order is to be observed, and that proportion of the outward worke in giuing, &c. as in the bread, according as S. Paul doth expresse he did likewise in the cup: onely here is to be considered, that same analogie which the work hath in both these partes, that bread is giuen apart, & the wine apart: which, as it doth shew a full nourishment, a feast which is neither meat alone, nor drink alone, so hath it an excellent analogie with Christ crucified, whome wee receiue as one that hath bene slaine for vs, whose flesh we haue for meat indeed, & his blood for drink indeed, that we might haue full & perfect nourishment in him, as our Saviour Christ expresseth. Iohn. 6. 54. 55. &c. which both are
liuely

liuelie representation and sealing vppe, not of Christ alone, but Christ crucified and giuen vp to be a ful and perfect nourishment, even meat and drinke vnto vs. This the Papists destroy & cleane take away from the people, to maintain their transubstantiation, & they teach, that the bread being turned into the bodie, hath blood in it, and as well might they make another reason to giue the cup alone, wherein also is the bodie: for in Christ, the one is no more the blood with the bodie, than the bodie with the blood. They alleadg indeed, that it is said, *Act. 2* & *they cōtinued in breaking of bread.* & *Act. 20.* *They came together to break bread:* Whereby they gather, it was ministred vnder one kinde. But this is grosse blindnes of theirs, that they cannot see, that as in the Hebrew phrase, to eat breade by a part for the whole, is to receiue whole nourishment: so in this manner of speech is noted the whole Sacramēt, as on the other side, in the former place of the Corinthians, that to be made to drinke into one spiritual drinke, doeth note out the whole Supper: and none ever imagined yet, that the cup might bee administred alone: And why may they not imagine as well, that they blessed not the bread as the cup. *1. Cor. 10* *26.* because Paule saith, *The bread which we break* and nameth not blessing? This is therfore but a wicked shift, to displace the plaine ordinance of Christ, *Do this in remembrance of me.* *vers. 25.* They doe cōtrarie to the custom of the Church when

when as they receiued from the Apostles, that Christ did so, so they practised it, as is plaine by this chapt. 25. 26. And againe, they destroy the doctrine of S. Paule concerning the one principall vse of the Sacrament, which is, to shewe forth the death of Christ, which is liuelie done, when both are delivered, the one for flesh, the other for blood, but not otherwise: and therefore he saith, *As often as yee eat this breade, and drinke this cup, you shew forth the Lords death till hee come.* Also they doe therby destroy the properties of all nourishment, mentioned before. Let vs therefore hold fast and reioice in the perfect and most full ordinance of Christ, and let vs not forgoe the comfort we haue in this point. There followeth, that this must be deliuered, & this is spoken to those which are able to examine themselves, which thing is proper & peculiar to this Sacrament: and that which Paule vrgeth after in this place, approueth the same: *A man must examine himself, and so come to this table, &c.* And in the Passeover their children were not admitted, but such as could inquire and be instructed of their fathers, that the same might be a frontlet before their eies, and a signe vpon their handes, that the doctrine of God might be in their mouthes. Exod. 13. 8. 9. 10. & 12. 26 27. Indeede if we marke and way the matter well, the difference of the outward worke here, from that in baptisme, doth by proportion require this: For although those that are of discretion,

cretion and are to be baptized, must make profession of their faith and repentance, because otherwise we cannot know they are within the covenant of God, and it is meet that they having discretion to vse the seale of God aright, should shew they are so prepared to doe it, yet for all that wee see, the verie washing of water doeth not require discretion in him who is to be washed, because we can wash and cleanse wel those things, which haue not onely no vnderstanding, but not anie sence. But where there is required a reverent giuing, hearing of that which is spoken, and vnderstanding, a reverent receiving and eating, that wee so cannot be in the outward worke, even with one discretion, to consider of whome to take, to vnderstande what is said, & what to be done, which discretion, if God will haue in the outward work, what doth he thereby but plainly declare, that there is required vnderstanding of what Gods spirit doth speak, who giveth the true bodie of Christ what we shal receiue by faith, what it is to eate it spirituallie, and be nourished by it.

Let vs therefore hold also this fast: and therefore let none presume to come hither, but seriously examining himselfe. Let not the Pastours presume to prophane the holie thinges of God, by admitting anie, they hauing not prepared and tried. Zopho. 3. 4. 2. Chron. 35. 6. The outward worke of the Minister wee haue seene: there followeth the outward workes of

the Church, which are besides the hearing and beholding of the former, as hath bene noted: the especiall receiuing, eating, and drinking, & these are commanded of Christ, haue bene alwaies perfourmed of the Church, that Christians might bee partakers of the Table of the Lord. 1. Cor. 9. and all might eate as the Israelites did, one spirituall meat and drinke in this Sacrament: wherein is confuted the madnesse of the Papistes, who doe shut out manie of the people from this work, and therefore destroy the Sacrament, which without this is no Sacrament, do take away the forme of it, and vse for comfort, which is that they might eat, drinke, receiue, &c. according as they are consecrated, broken, and deliuered to this end, as wee haue seene before. They, I. say, wickedly take away this, bid them fall downe, worship it, acknowledge it the verie sacrificing of the bodie and blood of Christ: non of al which, they haue receiued of Christ, and therfore should not deliver it in his name, but the cleane contrarie, for to eate, and worship with not teaching are contrary, & to offer to another as a sacrifice, which must be geuen to vs to eat: for when they imagine to offer, they doe cleane contrarie. Thus the spirite of Babel hath confuted all, and turned light into darknes. But let vs remember these actions are of the substance of the Sacrament, commanded of Christ preciselie, and for the which al the other actiōs are, as appeareth plain-

plainelie by the institution of Christ, and therefore may not bee omitted, vnlesse we will lose the whole comfort of the same. The worke of receiving, hath his proportion with the true receiuing of Christes bodie & blood crucified, which is done by faith: for as he dwelleth in vs onelie, and is vnited to vs onlie by faith, Ephe. 4. 37. Galat. 3. 25. so the receiuing which is inward, and hath proportion with the outward, must be by these means alone. And so is the eating and drinking, nothing but that worke of faith, whereby Christ is so applied, as wee feele our selues to drawe one spirituall nourishment by faith from him, as shall be after declared. So then we doe see, howe excellent this outwarde worke is, if we consider aright the partes of the same, and the proportion they haue with this inward, whereunto now let vs come, and brieflie touch the same.

The worke which is here represented and offered to all, and sealed vp to the faithful, is, God giving in Christ, and our receiving of the body and blood of Christ crucified, and so of himselfe. When we say, that Christ his bodie and blood is not onlie offered and giuen, but of the faithful receiuers therof is sealed vp, therby we said, that we acknowledged and helde Christ to be present in deed, even as in baptisme; & therefore his body and blood, because it is received and is our meat indeed, as we shal see afterward. But we doe not holde that he is bodily present in

in and with the bread, or that the bread is turned into his bodie: for as we haue ground of the former, because Paule saith, *The bread which we breake, is it not the cōmunion of the body of Christ? The cup that we blesse, is it not the communion of the blood of Christ?* That is, an instrument whereby truely is communicated, by the working of the holie Ghost to our faith, the very bodie and blood of Christ: so the wordes, *This is my bodie*, that is, an instrument which offereth and representeth to all, one bodie, and sealeth vp the true receiving of his verie bodie and blood, as shall be prooved by and by in the confuting of the aduersaries the Papists, which holde, that the breade is turned into the body of Christ, because (*this is my body*) must be properlie takē. The *Lutherians* say also, that the bodie is bodily and locallie with, or in, or vnder the bread, because this word (*is*) must be taken properlie. Now their reason why it must be taken properlie, is, because in the Sacramentes the speach must be proper & fit: which is a fals & vain opiniō. For what spech is more fit & effectual, wher the bodily things are instruments of spirituall & heavenlie things (signes are to deliuer more effectuall thinges signified) then these figuratiues, which haue more grace and effectualnes in them. And when one receiueth libertie and feason of lande, or an house, or a citie by a sign, who doeth not knowe this speach is more effectual, I giue this my land, this key of my house, then

then if he had said, this is a sign or token of my land, and my house deliuered. And they are confuted by the Scriptures, which doth especially in Sacramentes, chose to vse this speech, My couenant shall be in your flesh, speaking of Circumcision, which yet is but a signe, or Sacrament of his couenant, as hee interpreteth there. Gen. 13. 11. 13. When they are saide to kill the Passeouer, that is, the Lamb, which was a signe, seale, and remembrance of the Passeouer. Exod. 13. 21. 11. 13. &c. So the Arke is often called the Lorde: So the Altar of Moses, Exod. 17. 15. So the sonne of Iaakob Bethel, Gen. 28. 22. And to goe no further, this place of the Apostle, when he saith, *This is the new Testament in my blood*, wil they haue it here proper, and not as we interprete it? Will the Papist say, Wine is transubstantiated into the covenant of God? which is not a substance, but a trueth of promise onelie? And shal we haue two transubstantiations, one into blood, another into the covenāt? The *Lutherians* likewise, wil they haue the covenant to be there bodilie remaining, as remaining locallie, which cannot be in a place? so then, here the foundation is cleane overthrowne. And yet they stand not to their rule: for let them tell vs, is this a proper speech, *this bread is my bodie*, that is, hath with it, or vnder it, or in it, or in it my body? Do they not finde vs out a strange and newe signification of this word; That it hath in it, with it, or vnder it, which

which was neuer heard of before? And as for the Papists, we say also, howe can they say, *this* is a proper speech, breade is my bodie, that is, breade is transubstantiated into my body? that the proper signification of it is, that is, transubstantiated? If they say, the bread is not vnderstood in this word *this*, but the bodie, the they make Christ to say, This body is my body, which besides the vnfitnes, it hath with the Sacrament, what shal become of the expresse text for transubstantiation, for here is no worde where it is expresse said, The bread is transubstantiated into my bodie: so that they must be driven to their wooden collections, from expresse and proper words, which they cleaue so much to.

But because this point is a ground for many arguments, let vs make the trueth of this apparant: First, we see the plaine following of the text in speech and reason, doth plainly shewe, that this word *this*, is referred to the bread, for when he saith, *He tooke bread, he brake it, and gaue it to them*, we aske, whether he gaue not bread, and that it be here to be vnderstood? If not, he gaue not that he brake, and he brake in vaine.

Again, when there is a plaine word *bread* going before, which is necessarilie to be referred to breake and giue out, howe can they referre *this*, to that went not afore, and leaue out that which did?

2. This word *eating*, which noteth the worke
of

of the mouth, in grinding and preparing to digestion, howe can it bee referred, except they change the proper signification to another then bread?

3 When as in the second part, this is not referred to blood, but to the Cup which he took and blessed; plain by S. Luke and Paule. Let the shew how it can be otherwise in the bread? If they say, the Cup is put for that in it, which is blood; that is to beg the question: and when as the adjoints of colour, taste, strength is there, as in a Subject, will they say, that also is turned into the blood of Christ?

4 When Paul calleth it bread, after it is received, saying: *He that eateth this bread, and drinketh this cup*: Is it not here plaine, that this is referred to bread? I know their slip, that he called it bread by a figuratiue speech, for spirituall nourishment, as in Iohn 6. Christ saith, *I am the bread which came down from heauen, &c.* To this I answer They are blinde if they can make no diuersitie betwixt that speech which is in Iohn, wher the circumstance is of Christ, when hee saith, *I am the bread of life*, and then that hee saith not simply bread, but *bread of life, the bread which came downe from heauen, &c.* and betweene this of S. Paule, who hauing made mention of bread, blessed, & consecrated, saith, *Hee that eateth this bread*, simplie, that is, this bread so blessed, broken, &c. Secondly we say, when he saith, *He that eateth*, seeing hee joyneth the proper subjecte
bread,

bread, to eating, the proper worke of it, and the bodie of Christ cannot be properlie eaten, as is shewed before. It remaineth that we must cal it properlie bread, and so chap. 10. whē he saith, *The bread which we breake, is it not the communion of the bodie of Christ?* Where note, that bread before consecration, cannot be the communion of the body of Christ by your owne judgment. Secondly, that metaphoricall bread cannot be broken, Christs bodie cannot be broken: there fore verie breade must here bee vnderstoode. Wherefore we conclude, that bread remaineth, & this word, *this*, must be referred to the bread and therefore they cannot stand to proper significations of words, they (I say) who vrge it so much. Now we wil come to the reasons which proue, that these words (*this is my body*) must be figuratiuely takē, & so consequēly in that interpretatiō & figure, which we haue shewed to be proper: neither yet will wee (for shortnes sake) bring al the reasons that might be brought, but these which are plainly gathered out of the text

First, Christ is said to giue that which he saith was his body: now if *this is my body*, be properly vnderstoode, Christ had one body which gaue, & another which was giuen. But that is absurd therefore it must not properly be vnderstood.

2 If the speech be proper, they are not diuers things, as bread may be said properlie of an other as of a bodie: but that cannot be, *Ergo*.

3 If that be properly vnderstood, then Christ may

may be said to be bread, as wel as bread christ, but that is false, *Ergo, &c.*

4 If that be proper, then that which is true of bread, that it is of wheat, is true of Christ: and that which is true of christ, must also be true of the bread; thē also the bread shal be vnited personally vnto Christ as his bōdie, which is fals & wicked, therfore it must not be so vnderstood.

5 If bread be the body, then ther are meant two substances; one for a sign, the other for the spiritual matter, and the accidentes, as colour, taste, &c. must signifie and seale into the bodie of Christ, which is false.

6 If bread indeed be turned into the body, & wine into the blood; thē they be seperated trulie, or els the bread is blood, & the wine is his body, which is false: if they be seperated truly, then it was not seperated truly in his death vpon the crosse, which is false: if Sacramentallic, then it is his body & blood only sacramētally, that which doeth aptly seale vp the bodie and blood of Christ, which is that we holde.

7 If the bread be his bodie in deed, and the wine his blood in deed, then Christ every time the supper is administred, being alieue in heavē trulie, is dead in earth trulie & bodily indeed, which is blasphemous: therfore it must not be vnderstood properlie.

8 If bread be turned into his bodie indeed, or his body indeed be locally with it, thē christ his body, which alwais hath his parts, is visible, &c.

&c. hath a hand, a foot, &c. differing frō it self, it shall the same time be invisible, yea no hand, differing frō foot, &c. and ther shalbe a cōtradi-
ctiō, his bodies visible, & his bodies not visible
& so the truth shal ly; al which is abhominable.

9 It is said, the bread broken, is his body broken, and the powring out of his blood, which is a signe, seale, &c. of it, so must the bread & wine be his body & his blood, as it representeth, &c.

10 If the wine bee his blood indeede, then blood is stil poured out, which is false.

11 As the wine or cup, is the new Testament, in his blood, so the bread is his bodie, and the wine is blood, but that is a Sacrament, which representeth and sealeth the new Testament in his blood: Ergo, it is not proper.

12 Here is a plain difference betwixt that in the cup, which is said to be the new Testament, and betweene that wherein the Testament is, that is, his blood: for these are distinguished, therefore it is not properlie said his blood.

13 He saith, Do this in remembrance of me, therefore he is not here eaten.

14 We are said to shew forth his death til he come, therefore bodily he is not come, nor is not there, nor cannot be properly said, to be so only, by these manifest and plain reasons out of the text, agreeing with the proportion of faith we haue prooved our judgment.

Now then hauing shewed how Iesus Christ his flesh & blood is here indeed, not bodily, how it is

is receiued in deed, not bodily but spiritually by flesh: we must cōsider of that we say, that we receiue his flesh & blood; yea, & so whol Christ; which is indeed true, & must necessarily be vnderstood as a ground & foundatiō of our whol comfort here, & indeed it cannot be otherwise; for if we receiue him flesh and blood, wee must thereby needs receiue him God & man, which is not seperated frō him, & whole Christ doth dwel in vs, Ep. 3. neither cā the flesh of it self iustify, fructifie, quicken, &c. For these things being more excellent than the first creation, are proper to the Godhed. So thē Christ doth only quickē vs by his flesh & blood, as by a meane or matter, wherby he doth convey the vertue and power of his Godhead, in his sacrifice and sufferings, wherby he overcame death & all principalities & powers, in his resurrection, by which he rose againe: so that wee must become one with Christ, & he must be in vs, & we in him, & he dwel in vs: & we in him, which is by the vertue & power of his diuine working, & the natural vniting of his natural humanity to vs, to whō we be knir. Therefore in Iohn 7. he saith, That not only his flesh, but he was the breade of life. ver. 35. Wee must come to him, belecue in him, that we may never hunger nor thirst, & 46. 47. 48. &c. Then this foundation of strong cōfort & consolation being laid, let vs consider the ends and fruites of the receiuing of Christ. First, to Gods glorie, then our good.

For Gods glorie, that this heavenly & excellent worke of the possession of Christ, decreed & brought to passe by one God in 3. persons, might be remembred, according as it is said, Do this in remembrance of me. And again, You shall shew forth the Lords death til he come, & that to the glory of Gods wisdom, power, mercy, &c which in the same may alwaies be remembred, praised glorified, &c. Which is with vnfeigned thanksgiving and praying to God, as wee haue seene the Evangelistes mention of our Saviour Christ, & when God doth liberally preserue & defend vs, &c. How can we be vnthakful, even at this present for his merits? The other end is, that we apply him to spiritual, mutuall, & continual nourishment, & growing in grace with the whole Church. For this is indeed that same which giveth a most liuely difference betweene baptisme & the Lords Supper. For in baptisme we are set into the body of christ, & are washed with the washing of our newe birth in him, and haue an assurance of al priuiledges, are set into the right title of possession of the with the rest of the Church. But here Christ is so applied & his benefits, as we doe grow, increase, and waxe ströng, more & more in the forgiuenes of al our sins, as assured more & more, we feel the righteousnes of Christ ours, our consciences more & more appeased; our peace greater, also our killing & burying of sin, our quickening & refreshing in obedience greater, & that not only in
our

our selues, but in cōmunion & fellowship with the whole Church. Therefore Paule saith, As in Baptisme we haue bin set into one body, so we haue bin made to drink into one spirit; that is, spiritual nourishmēt. So he saith, We haue together, cōmunion of the body of Christ, & of his blood; we are at his table, & are fed together: we come one body together, so many as are partakers of one bread. 1. Cor. 10. 4. 17. We come together in vnity of faith, joy, of obedience, as the household seruāts of one maister, & Citizens of one God & Lord. So we daily increase & growe against all our tēptations & daily wants. Where we see again the wickednes of the Papists, who as before, by their cōfirmation they derogated frō Baptisme, so hence more frō the Lords supper; seeing as strēgth is there giuē, so here maintained, nourished, & increased, as spiritually we grow fat & in good liking. Therefore Paule teacheth, that this makes vs cast away all shew of Idolatry, overcome all temptations, serue God sōudly, 1. Cor. 10. 13. &c. And this is that which answereth to the eating of the bread and drinking of the wine, which is more thē receiuing; for it is not only to take it into one, but being received, so to apply it, as it be digested & turned into good nourishmēt for the body. So I do not here only receiue Christ by faith, but so apply him & his merits received by my faith, as I feel my self to grow with the Church in all the former benefits vnto the assurance of immortality

talitv & eternal life. And hitherto of the Sacrament it self: now followth the vse. First, al the whol congregation, euē as many as are able to come & examin thēselues, ought aforehād, not only to examin generally, as hath bin taught generally in the Sacrament, but here they must see & feel their faith, not only to receiue christ; but to apply him for increase of strength and growing in repentāce. Likewise, what be the several wants, weakneses of faith, terrors of conscience, weaknes to resist sin, & follow obediēce: & so here to seek increase of strength & cōfort; for this is the examinatio vrged of the Apostle as answerable to the nature of this Sacrament.

1. Co. 11.
26. 27.

In the work it self, mens hearts must be occupied in the whol variety of the works mentioned & opened aboue, & so must feel strength & comfort to be ministred, to stir vs vp with the whol Church, in the felowship of this banquet, sweetly to offer praise to God, in Psalmes and spiritual songs. The continual profit after, is alwaies hence to haue encreased strēgth & spiritual might; & here in al fruites to haue refreshing, that euē as *Elias* wel refreshed, went in the strength of that nourishment a long time: So here we being refreshed, must walk forward in spiritual cōfort by the strength thereof; which

1. Co. 10. 13

1. Co. 10.
3. 4. 5. &c.

we haue received, sealed vp by this seal already; & further, because we are so incōpassed about, this profit must make vs come oftē to this banquet, to seal vp our nourishmēt in Christ dayly

FINIS.



To the Christian Reader

FOR recreation no better meane can be kept, then that which is iust and euen with the wise mans measure: who said, Be not too iust, neither mak thy selfe too wise: for why shouldest thou make thy selfe desolate: Be not too wicked, or a foole: for why shouldest thou dye before thy time, Eccle. 7. 18. 19. For as they are too iust and too wise, which beyond the rule of God his word, abridge the lawfull libertie of honest exercise: so they are too wicked, which either make no choise, or keepe no measure in their recreations. Which thing is manifest by this, that the first sort, doe either by immoderate austeritie, be-numbe their gites, or by a superstitious conceit, make a shew of godlines, where the power of it is wanting: The second, doe either by excesse make themselves drunken, euen to the death, [yea sometimes of their bodies,] or else by a sweet and fleshely delight do cast themselves into such a sleep, as doth partly spoyle their gites, partlie make them slouthfull and idle to all good workes. For avoiding of both these extremities, I do alwaies with Solomon, exhort al men to lay good hold vpon the latter counsel, least in pastime, they become wretchles and prophane: also not to put backe their hande from the former, least by contempt of an outwarde blesting, they decay in an inward grace. Because [I knowe] that will prooue true which Solomon saith. He that seareth God, will escape out of all these pitfals.

For the better information of some to whome I am more especially bounde, I had writtin this shorte remembrance following, minding by priuate communicating of the same with them further to prouoke their willing minds, to make streight steppes vnto their feet: least that which is halting, be turned out of the way, when it ought rather to be healed. Heb. 12. 13.

But the perswasions of some who desired to haue it common, & the commoditie of more easie communicating of it, this way, hath moued me to make it thus common. The general matter [I hope] none will mislike. In the particular point of lottes, if my reasons after the poysoning of them, by the weight of the Sanctua-rie, be found too light, I will beare that losse, so the rest, being pure golde and siluer out of God his worde, may passe. Yet I warne all, that when they come to weighe them, they bring not only the Lordes waighes: but also keepe a steddy and true hand, in the doing thereof.

Prooue all: hold fast that which is good: abstain from all appearance of euill: And if this do thee any good, help me with thy prayers,

Thine in Christ Iesus. D.F.

A SHORT AND PROFITABLE Treatise of lawful and vnlawfull recreations, and of the right vse and abuse of those that are lawfull.

The first rule, Of all the benefites of this life.

Besides godlines cōtained in the first table, and righteousness in the second: There is commanded in the whole, Sobrietic or temperance, which is the moderate and sparing vse of all bodilie benefites, as of foode, apparell, rest & recreation, the which temperance is a means to maintaine and increase both the other. Tit. 2. 11. *The grace of God teacheth vs, to denie all vngodlines and worldly lustes, and that we should live soberly, righteously, & godly in this present world.* 2. Pet 1. 6. *Ioyne with your vertue knowledg, & with it temperance, and with that, godlines and brotherlie loue, &c.* Which doeth shew, that this sparing vse of these benefites is cōmanded, as a nurse or staffe of godlines and righteousness.

2 Declaring more plainlie the nature of temperance.

Althese must be sanctified by the word, with prayer before, and thankesgiuing after, yea so vsed, as euery one do it to the glory of God, without offence, and keepe himselfe within his calling: as for the first parte, the Apostle saith, 1. Tim. 4. 4. 5. *For euerie Creature of God is good, & nothing is to be refused, if it be receiued with thanksgiuing*

giving, for it is sanctified by the word of God & praier. Whereby we gather, if meate and drinke, and the vse of mariage, must be sanctified with the word of God and prayer, much more recreations, which are not of that necessitie with the other, and whereby we are more in daunger to fall into abuse, especiallie the sober minded, whoe will not lightlie abuse the Creatures of meate and drink: For the second part he saith: 1. Cor. 10. 31. *Whether therefore ye eate or drinke, or whatsoeuer ye do, doe all to the glorie of God: Give no offence, neither to the Iewe nor to the Grecian, nor to the Church of God.* And againe, *The apparel even of Women, must be such as becommeth godlines.* Tit. 2. & 3. 1. Tim. 2. 10. Much more must the same be vnderstood of recreations, as both the nature of them compared with the nature of meate and drinke (more necessarie then recreations) and his general words, *whatsoeuer* do conuince.

3 Of the vse of them to the glorie of God.

TO vse these things to the glorie of God, is so to vse them, as we neither be drunk or a sleep in them, as the Apostle saith, *which are the workes of the night and darknes: not of the day.* 1. Thes. 5. 6. 7. 8. To be drunk, it is to be ouercome with the delight or the motions which they procure, so as we fal to open outrage of swearing, chaffing, fretting, quarrelling, and such like, which wee would neuer doe being sober, in our vse of recreations, or any such other benefits. To sleep

in them, is to bee ouertaken with delight of them, as it occupieth our mindes and bodies in such sort, as it maketh vs vnwatchful against the motions of sin, as it breaketh our reaſtes, & weaneth vs from ſome dueties of our calling, and the ſeruice of God: making vs to reſt from theſe things, as ſleepe doeth from our labours; when as all theſe are giuen to the cleane contrarie end, ſo the Apoſtle expoundeth him ſelf, ſaying: *Let vs not ſleep as do others, but let vs watch and be ſober.* 1. Theſ. 5. 6. And our Sauour Chriſt giueth warning; That we be not oppreſſed with theſe thinges, leaſt that day come on vs vna-uares: and wee are commanded, to reioyce in them, as if we reioiced not: 1. Cor. 7. 30. That is ſo, as the pleaſure wee take in theſe benefites, be no more hinderance to any good duetie of the firſt or ſecond Table, then if wee had no uſe of them at all.

4 Of the uſe of them without offence

TO uſe with offence, is then to uſe them, when it ediſieth not, or hindreth the weak in godlines, whereas the abſtaining from them, bringeth no hurt to the abſtainers, or at the leaſt verie ſmall, as S. Paul in the firſt to the Cor, 6. 12. ſaith: *All thinges are lawfull vnto me, but all thinges profite not: All are lawfull vnto me, but I will bee brought vnder the power of nothing.* Chap. 10. 23. *All thinges are lawfull vnto me, but all thinges ediſie me not.* Rom. 14. 20. *All thinges are cleane: but euill*

to him that eateth with offence: It is good neither to eate fleshe, nor drink wine, nor do any thing whereat thy brother stumbleth, wherewith hee is offended, or weakened.

5 Of the keeping within our calling.

TO keep within the compasse of ones calling, is neither to go aboute our abilitie in them, nor yet aboute those with whome God hath sorted vs in age, degree, condition of life & trade: but in dyer, apparell, recreation, to square our selues according to the most sober of our age, degre, condition and sort of life. Apparell must not be costlie. 1. Tim. 2. 9. Now that is costlie to every one which is aboute his abilitie: And if this be a rule for a parel, much more in recreation, so that he which doth play more away then he may wel without any dout or scruple, bestow vpon honest delight (necessarie maintenance of other thinges, and liberall contribution to the poore proporcionallie to his measure, being first provided) doeth abuse his recreation. 2. Sam. 13. 18. And shee had a garment of diuers colours; for with such garments were the kings daughters (that were Virgins) apparelled. So the holy Ghost sheweth, that Dauid gaue noe occasion to the euil which came on his daughter, because in apparel (and so in other such benefites) he kept her within the rule appointed, that is, of her age, degre, and condition of life, which is the cause why hee giueth a reason for
it

for it, least the Reader should suppose, that the occasion had bin partlie offered by some such abuse in Dauid his daughter.

Speciall rules of Recreation.

I What is a Christian recreation.

A Christian recreation, is an exercise of something indifferent, both for the nature & vse of it, onelie for the necessary refreshing of the body or minde, or both. So are allowed in the Scriptures the vse of the Bowe. 2. Sam. 1. 18. Of Musicke, Nehe. 7. 67. Of hunting, Cant. 2. 7 but so as we do not stirre vp, or prouoke Christ with it. Lastlie, for the exercise of witte, honest ridles, Iud. 14.

Rules for the better vnderstanding of euerie part of the declaration of Christian exercise: And first what is indifferent both in nature and vse.

In nature.

AN indifferent thing in nature is that, which is left free, so as we are not simplicie commanded or forbidden to vse it, but when we shal find it in Christian wisdom beneficiall, or hurtful vnto vs. Such is not the taking vp of the iecture, behavior or speech of evil men: or the feining of them in plaies, because we are expressly forbidden to take vp the outward fashion or shape of the lusts of ignorāce, 1. Pet. 1. 14 where the word [*Suschematizomenoi*] which the holy

holy Ghost vseth, signifieth the verie maner of faining the outwarde shewes which are vsed in plaies. Such also is not that which Salomó speaketh of, to cast firebrands, arrowes, and deadly things, and say, Am I not in sport? Pro. 26. 18. 19. Such is not the dancing of men and womē together, which thing neither agreeth with the shamfastnes, of the one, nor with the gravitie of the other. Nay, the verie sight of it in a woman, is found to overwhelm men more thā strong drink, Mark. 6. 22. And necessarily draweth with it, that which Salomon giueth to vnchast women: That her feete dwell not in the house. Pro. 7. 11.

2. *In vse.*

BY a thing indifferent in vse, is meant that which is not onely free to be vsed, but also convenient in that time & place, before those persons where we are presently to vse the same as if the thing be made by the Law vnlawful, & withal to haue no good report, praise, or vertue in it, then is it not indifferent. Phil. 4. 8. As dicing, wanton pictures, vain gestures, or what soever hath any shew of evill. 1. Thes. 5. 10, 22. Lastlie, they are not indifferent in vse, if they giue offence, as hath bin prooued before.

The 3. Rule: Of the only both lawful, and proper end of exercise.

EXERCISES must be only for the refreshing or strengthening of the body or mind, or both for by this they differ from all other benefites graunted

graunted of God. Therefore as he that oppres-
 leth the hart with meat & drink, abuseth those
 benefits, & his action is vnchristian, so he that
 spendeth much time, breaketh his rest, weaneth
 his mind from any dutie of godlines, hee abu-
 seth exercise or pastime: for of such abuse saith
 Salomon, *There is a way which is right in the sight*
of men, whose end is the way to death: yea, with laugh-
ter the mind is made heauie, and at the last, gladnes is
made sorrow. Pro. 14. 12. 13. Such joy & pastime
 he calleth madnes and folly. Eccles. 2. 3. So in
 the Prophete Esay. 5. 12. a woe is threatned to
 them, in whose banquets is the Harpe, Violl,
 Pipe, &c. but the worke of the Lord is not loo-
 ked vpon, and they consider not the worke of
 his hand. So we are commanded, To redeeme
 the time. Eph. 5. 16. Which we doe not, when
 our exercises doe not make vs more fit to all
 godlie duties.

4 What things are vnlawfull to be
 vsed in recreation.

BEcause recreatiō must be in indifferēt things,
 neither simply commanded nor forbidden,
 therefore things sanctified to some especiall &
 holy vse, must not be made a recreation: as we
 must not pray, vse the word, or such like, for re-
 creation, but for necessarie dutie, in that man-
 ner which God hath prescribed. Vpon this it
 commeth, that I think with diuers godlie and
 learned men, that the vse of a Lot for recreatiō,
 is vnlawful, because a Lot is an especial meane,
 whereby

wherby God hath ordained by himselfe from heaven, to end such controversies, as otherwise cannot conveniently be ended, as Pro. 16. 23. *The Lot is cast into the lap, but the whole disposition of it, is of the Lord.* So the nature of a Lot lyeth wholly in this, that although the thing be of vs, yet the disposition is wholly of God, that is, hee vseth not here our meanes of cunning, practise, strength, stedines of hand, or such like; but taketh it wholly to himself. And this sheweth the nature of the Lot: so Prov. 18. 18. The holy Ghost sheweth the onelie lawful vse of it: saying, *The Lot remooveth contentions, and maketh partitions amongst the mightie.* So shewing the only lawfull vse of it, is to end controversies, which otherwise cannot convenientlie be ended, for each contender without the Lot, is too mightie to yeeld.

First, because as it is meant of an oath, Heb, 6. 16. when he saith, for men verily sweare by him that is greater than themselues, & an oath for confirmation, is amongst them an ende of all strife, that he wold by these words, not so much teach vs that men vse an oath to ende controversies (which everie one knoweth) but that God hath dedicated, & made an oath holie & sure, only for that vse of necessarie deciding of doubts of importance amongst men: so in the like words in this place of the Proverbes, concerning a Lot, must be vnderstoode in the same sence, not so much to teach vs, that a Lot ended

ded such controversies amongst men (which all knowe) but that God hath ordained it only for that vse.

Secondlie, wee see that the Scripture maketh a Lot, so the sentence of God, as in the most waightie matters of God and man, of life and death, it is the verie Oracle and declaration of God his will, wherein man must rest without any contradiction or motion to the contrarie. So Act. 1. 24. 26. Numb. 26. 55. Levit. 16. 8. for matters of God. So Iosua 14. for the matters of life: yea, the Gentiles themselues knew it to be the verie Oracle of God. Iona. 1. 7. Nowe such Oracles of God, must not be vsed for recreation: seeing they are his name, and must not be vanelie vsed.

Thirdlie, all Lottes vsed in recreation, doe either necessarilie drawe or tempt the verie best, to horrible prophaning of Gods name, as to thinke or say, What lucke is this! how crooked? Which in plaine wordes, (vnlesse wee will brutishly giue God his glorie vnto Fortune) is, What a God? what perverse & crooked providence of God is this? Neither is the case here as in other pastimes, where our owne infirmity or want of skill may be blamed for all imperfection, because in a Lot nothing can be accused, but Gods immediate direction. From all this I gather, that Dice, dealing of Cardes, or such like, where the matter is laide on hazard (as they call it) or rather God his prouidence, with-

without vsing any cunning of ours to dispose it, is vpon the same reason of a lot vnlawfull. Neither is it any reason to say, Wee vse it not now, to end controversies, or to so a waighty vse, but only for an honest recreation : for the end for which wee vse it , is not of the nature of the lotte , but onelie of the vse or abuse of it. For when the Iewes cast lottes for our Saviour Christ his garmentes , it was still in the nature of a Lotte, though the good end of a Lotte was laide aside. And seeing in al these, the whole disposition of it to trie the matter (which is , what cast wee shall haue, or what cardes we shall haue towards a good game) is whollie in the Lorde , and not in anie cunning (vnlesse we cogge , cheate, and play false play, which thing the verie Roisters condemn) it is manifest, that it remaineth in the nature of a lot, to what end soeuer we vse it. It is manifest (I say) not by my collection, but by the expresse declaration of Salomon : yea by the common graunt of all , who say in the lightest matters, Let vs put it to lot, chance hazard. &c.

Lastlie, my hartie desire is in the Lord , that if these reasons cannot perswade my good brethren , to thinke this vnlawfull, (which in my judgement is evidentlie prooued to be so) that they woulde (as I hope thay will) be perswaded vpon the reasons of the holy Ghost following, to abstaine from that which although it were lawfull , yet they may exchange with many other

ther recreations, as plesant & of greater praise, as Chesse, Musick, &c. First, because we shall by it offend the church of God, which the Apostle expressely forbiddeth to bee done in ane indifferent matter. 1. Cor. 10. For the church of God, for the most part, both long ago and in these dayes, hath left it vpon these reasons: and wee cannot be ignorant, that many godly persons with greife will marueill to heare it vsed of vs. For maintenance of this reason, the Apostle saith in the 14. vnto the Romanes: *If thy Brother be grieved for thy meate, thou walkest not according to Charitie.* Secondly, because we shall contrarie to the like Commandement of the Apostle, offend those which are without. 1. Cor. 10. when they hearing we professe so much zeale in religion, good order, and other such like, they will say. Yet they vse these vaine pastimes, as well as others: yea when they may haue better. Of which the Apostle saith expressely in the 14. chap to the Romanes, *Why should your good be blasphemed?* that is, euill spoken of. Thirdly, because they shall confirme others, whoe cannot but greatly abuse it, when by vsing others in steede of it, they may draw them to a right and lawfull vse of recreation.

FINIS.

